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NATHANIEL S. FOLSOM, EDITOR.

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WHAT IS CONSCIENCE?—NO. II.

What above all other subjects demands the grave attention of Christians!

My answer unhesitatingly is,—that which causes their divisions, their uncharitableness, and, as too often occurs, their irreconcilable alienation. If it be said, it is want of love, want of the spirit of the gospel, this is true, but it does not reach the root of the evil. Propitious as earth and heaven can be, the wheat may be diligently cultivated, but it will be blasted if entangled with tares which the cultivator mistakes for wheat, and overlooks.

If the Christian mistakes a blind, a seared, or *an evil conscience* for the 'Voice or oracle of God,' or for "God within him"—that supposed God within him—that Oracle or Voice of God—will he not implicitly obey! Why should any one be persuaded to resist or doubt the God within him, or the oracle of God within him? The Catholic, believing his conscience to be 'God within him,' throws aside the Bible and sets up his *creed* as his supreme law. The so called orthodox Christian does the same, if I understand his position. Is it not thus that conscience, arrayed against conscience, in all imaginable forms, is and long has been dividing and distracting all Christendom, even to every little village of ten or five families, and in numberless, melancholy instances, a single family consisting of two or three members! Conscience, the supposed "Oracle of God," has led them to adopt different opinions concerning some mysterious form or doctrine; and never on earth would they unite together even to commemorate the pardoning love of Him who died for them. To what multitudes of the thoughtful and intelligent this is a stumbling block, a rock of offence! But who can yield the dividing point! In *each* the "God dwelling within him" has decided it, as each, with equal right, claims for himself the high authority.

Not long since an interesting and, in many respects, an excellent report was adopted by a most respectable society of a moral and religious character, [illegible] youth, containing this *gravest* and important injunction. "First and highest of all let him (the child) be taught understandingly what his moral constitution is. Let him be taught that conscience is God within him, placed there to be sovereign over every appetite and passion, every [illegible] and every purpose." It is with pain I [illegible] d to dissent from this part of the

[illegible] *faculty* of the soul, God in the soul, sovereign over reason, over the understanding; sovereign over the knowledge of the soul! *A faculty*, imperfect, fallible, often *weak, seared, defiled;—sovereign* over every sentiment, and every purpose!—President Wayland, in his admirable work on Moral Science, says,—"Conscience is that faculty of the mind, by which we distinguish between right and wrong in our actions, whether they have respect to our fellow men, or to God." (p. 11.) Again he says, "As it is universally allowed that all men do wrong, it is evident that the conscience of all men must be imperfect." "If he (God) had given us no other mode of learning our duty than is afforded by the light of *conscience*, our condition would be exceedingly hopeless." (p. 45.)

Paul, after having been a malignant persecutor of Jesus and of his disciples, said to the council before whom he was arrayed, "I have lived in all *good conscience* before God until this day." Wicked, unheavenly as his heart had been, alienated from the love of God and of Jesus, he had yet lived in all good *conscience;* his *conscience* had not condemned him. Was that obeying "The Voice of God within him!" His *blind, deceived prejudiced* conscience was still honest, *good.* But what must he have said of its insufficiency to guide him! His heart had not been right, and his *conscience* had possessed no power to make it right. Paul's experience brings to mind the beautiful remark, and as true as beautiful, by Dr. Channing,—"The best of all blessings which God gives to man, alive to what is great and good, is the *heart* that kindles with desire to become one with what it desires." (vol. II. p. 36.)

Conscience may be honest, but the heart wrong. Conscience, in many of its decisions and perceptions, may be wrong, and yet the temper of the heart, the governing affection of the soul may be right. "There is, (says Dr. Dewey) but one true principle in the mind, and that is the *love* of the true, the right, the holy. There is but *one character* of the soul to which God has given his approbation, and with which he has connected the certainty of happiness here and hereafter. There is something in the soul which is made the condition of its salvation; and this something is one thing, though it has many forms. It is sometimes called grace in the heart sometimes holiness, righteousness, conformity to the character of God. The *love* of God and the *love* of man as bearing his image, are in essence the same thing." (Ser. p. 225.) The main point in the *definition* of conscience appears to have been misapprehended. According to Dr. Reid, President Wayland, Bishop Butler and others, Conscience is a power to distinguish between right and wrong.

Now, as all must admit, a faculty to *perceive* the difference between right and wrong is essentially different from a disposition to love or to do right or wrong. It is not the *perception* of right that constitutes the moral character or quality of the faculty, but it is the *love* of right or of wrong that gives character to the mind. The *power* of memory or even of reason has no moral quality. The *right exercise* of them God approves. It is the office of conscience, as far as it has power, to perceive that falsehood differs from truth, as it is of the eye to perceive that darkness differs from light. Why is conscience more the Oracle of God than is the eye? A Poet has said,

"Reason speaks in all—
From the soft whispers of that God in man."

And is not Reason as truly God in man as is Conscience? But the God perverted, is a demon of most destructive power! Hardly can I resist the feeling that it is profane to say, that an imperfect *faculty* of an imperfect *being* is God, in any proper sense of the word, except by metonymy which gives to an effect the name of its cause.

I shall be highly gratified if the thoughts here suggested shall lead to an able discussion of the subject under consideration.

Against the position I have taken I am aware that the authority of great names can be cited, such as Cicero, Buffier, Berkely, Shaftsbury, Bentley, Fenelon, Locke, Hobbs, Priestly and others. As many and as great names, I know too, can be cited to prove the *infallibility* of the Romish Church, of the *Divine Right* of Kings, and of other exploded errors that have long afflicted the world. EXAMINER.

CHILDREN'S MISSION.

Interesting meetings have been lately held in this city, to consider the condition of morally-exposed children, and to unite various Sabbath Schools, and the children of our religious societies, into a society which should support a missionary who should devote his whole time to rescuing the tempted, gathering them into our day and Sabbath schools and using every exertion to benefit them. At these meetings, Rev. Messrs Lothrop, Gannett, Waterston, Bartol, Coolidge, Fox, Huntington, Messrs. Rogers, Grant, Fearing, Cobb, Greene, and many others took part. Mr. Mears of the Baptist Church, who had lately acted upon the Grand Jury, stated some important facts. A large number of our Sabbath schools and Church were represented, and after deliberate consideration the following constitution was unanimously adopted.

CONSTITUTION.

Article 1. This society shall be denominated the Children's Mission, for the children of the destitute.

Article 2. The object of this society shall be to foster in the minds of the young a spirit of Christian sympathy and active benevolence; and to adopt such measures as shall rescue from vice and degradation the morally exposed children of this city. Its general purpose shall be in harmony with that of the ministry at large, and aid that most excellent Christian Institution.

Article 3. The contribution of any sum to the funds of this society shall constitute membership, while the manner in which contributions shall be made, shall be left to the respective schools and societies.

Article 4. The Superintendents of the various schools united in this cause, shall form a Centre Board, who shall annually elect from their number a President, Secretary, and Treasurer, and two others not of their own body, who shall together constitute an Executive Committee.

Article 5. The annual meeting for the choice of officers shall take place on the first Wednesday in May.

Article 6. It shall be the duty of the Executive Committee to appoint one or more missionaries, to fix their compensation, and generally to adopt such measures as will best promote the objects of this association.

Article 7. Any alteration may be made to this constitution whenever the interest of the cause shall require the same, at any meeting of the Central Board by a vote of three fourths present, notice of such intended alteration having been previously given, at the various schools, by the Executive Committee.

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OFFICERS OF THE CHILDREN'S MISSION.

FOR THE CHILDREN OF THE DESTITUTE.

At a meeting of the Superintendents of various Sunday Schools in this city, (May 11th) at which thirteen Sunday Schools were represented, the following gentlemen were chosen as the Executive Committee for the coming year.

J. G. Williams, (Superintendent of the Stone Chapel Sabbath School) PRESIDENT,—Benj. H. Greene, (Superintendent of the Suffolk St. Sabbath School,) TREASURER,—George Merrill, (one of the Superintendents of the Harvard Sabbath School,) SECRETARY,—together with Rev. R. C. Waterston, and Elder Edward Edmunds Pastor of the First Christian Church in this city.

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At a meeting of the Executive Committee, Mr. Joseph Barry, (who has devoted himself for some time past as a Christian visitor among the poor,) was unanimously invited to become the Children's Missionary for the coming year, which invitation has been accepted, and this gentleman has now entered upon his labors.

Fifteen schools have expressed their desire to co-operate in this interesting Mission, and it is to be hoped that all will be willing to give it their hearty and efficient support. W.

WORDSWORTH AND COLERIDGE.

[Selected from Sterling's Memoir.]

JOHN STERLING wrote thus to a friend in 1828:—"More than all, the Excursion and the Platonic Ode is developed in his dome-like forehead. And his manner and conversation are full of the pleasant, playful sincerity and kindness, which are so observable in his work. The utter absence of pretension in all he says and looks, is very striking. He does not say many things to be remembered, and most of his observations are chiefly noticeable for their delicate taste, strong good sense, and stout healthy diction, rather than for imagery or condensed principles of philosophy. You see in him the repose or the sport, but neither the harlequinade, nor the conflict of genius. I believe he has long turned the corner of life, and yet there is not the slightest tendency to be wearied or disgusted with human nature, or to be indifferent towards the common little objects, occurrences and people around him. All his daily fireside companionable sympathies are as sensitive and as good humored as ever. His talk is as different from Coleridge's as can be, and, if considered separately from what we know of the man, is certainly far less interesting. Coleridge's monologue is perhaps better even than his writing; for it is as profound, as nobly and precisely expressed; while it exhibits more of the union of poetry and philosophy than any of his books either in verse or prose, and is perhaps more fresh and flowing, and a little more adapted to ordinary comprehension than "The Friend" or "The Biographia;" not because it deals with less important subjects, or treats them less thoroughly, but because it abounds rather more in illustration, displays more variety of style, and is helped by the most expressive voice in the world, by the most speaking face, by an eye the very organ of benevolent wisdom. Coleridge is the philosopher in conversation by being all philosopher, and Wordsworth by not affecting to be it at all. The conversation of the latter springs from and is colored by the immediate circumstances, is full of observation, and kindliness, and refers directly to the people he is among.—Coleridge without much attention to time or place, pours out his mind in reflection; and it is only marked by particular circumstances or facts, inasmuch as it seems to have habitually absorbed the outward world into its own substance."

Sept. 17th, 1844, not long before Sterling's death, he said he had been reading a great deal of Wordsworth, and was more than ever struck by his strong sense of righteousness, comparing it very favorably with the passionate but confused utterances of some other writers, and declaring his conviction that Wordsworth was incomparably the greatest writer of his time.—Coleridge, he added, might have been so; only he would not take the trouble.

THE SPIRIT OF ROMANS.

The *Hibernia* brought the intelligence of the heroism of the Roman deputies, resolved to do or die; the *Canada*, the rumor at Paris that the Republican Government had fled. In this the European Correspondent of the Picayune, under date of Paris, April 5, had anticipated the ignoble event. An extract will interest our readers:

"Without a single mind to guide the masses or concentrate the different States—States jealous of each other, and controlled by noisy demagogues even more jealous lest some one of them should obtain an ascendancy—one after another they must fall back to their original condition before the great democratic movement took place. They have neither a John Adams, to cast personal prejudices and local claims to the wind for the general good, nor a Washington, upon whose integrity and determination they can all rally in a common cause. We find no Massachusetts, willing to throw up and sacrifice any claims to precedence to which she may think herself entitled, nor any Virginia to which all the members hasten to look upon as the branch from whence they are to seek a common leader.

The most recent accounts from Rome—I dread [illegible] gentlemen who have just returned from that city—represent that all was singing and shouting, blister and *braggadocio*, when they left its walls. Processions with banners were the order of the day, processions with banners were the order of the night. Officers in showy uniforms were riding furiously about, deputies in brilliant scarves were haranguing lustily—all was sound and fury. . . . There is a time for all these demonstrations, but it is not when the enemy is yet a far off. Side by side, and each striving to outdo the other in delivering themselves of patriotic canticles, we find patricians and plebeians—the descendants of princes and peasants—jealous even to the cutting of each other's throats for fear that either may obtain an ascendancy, and in accord only in the matter of singing in concert as to the terrible deeds they are to enact. These men will do nothing when the time for action comes. They have no real confidence in themselves, nor have the masses any confidence in them, and the time is not far distant, if Europe is to be saved the horrors of a general war, before the old religious corporation, with the Pope at its head, will be back again in the Holy City. And whatever may be the real and honest desire of Pius the Ninth to abolish the old system of espionage, bribery, robbery, corruption, inquisition and assassination under which the Holy States have so long groaned, there will always be found bold, ambitious and avaricious Cardinals to thwart him in every measure of reform he may undertake. It is not in the nature of any religious leader, I care not of what denomination, to give up place and privilege, however obnoxious to the body politic. I say, then, judging from the present signs of the horizon, that the Pope will soon be reinstated—restored to the full exercise of his temporal as well as spiritual power—and all because those who have taken the lead in the liberal or democratic movement have been entirely incapable of carrying it through. Brought up in intolerance, they themselves in time have been most intolerant. Three months ago I remarked, in one of my letters, that Italy wanted three things—free toleration, universal education, and a new generation—and that until she obtained them it would be idle to look for lasting peace or prosperity within her borders. To this belief, I still firmly cling. Nor do I believe that the condition of the masses will ever be ameliorated until free schools are established in every nook and corner, and religious missionaries of all denominations are permitted to range the country at will. Whenever the industrious population, whether of town or country, are taught to judge, discriminate and act for themselves, and left to select their own temporal and spiritual guides, then will there be hopes for them—but not before.

THE SPIRIT OF MASSACHUSETTS AND HER RELATION TO THE COUNTRY.

On the 26th of February last, Hon. J. G. Palfrey addressed the House of Representatives of the U. S. on the Bill creating a Territorial Government for Upper California. The following eloquent passage forms the conclusion of his speech.

Three days ago, Mr. Chairman, we heard another strain from the Ancient Dominion, unlike to that on which I have now been slightly commenting. I listened with the delight which graceful eloquence has the power to give, and certainly not without my share of the emotion which was stirred in every hearer. I trust that it is not a mere transient pleasure, but that I was warmed with something of the patriotic spirit which the gentleman [Mr. McDowell,] so powerfully exhorted us to cultivate. Admiring the elevated and generous tone of many of that gentleman's remarks, there were yet some things I could have wished otherwise—independent of his argument on the particular question now in hand, which of course did not satisfy me. I think the gentleman presented some antithesis such as this—that the people to whom I belong managed to make a pecuniary capital out of slavery in former times, and political capital now. Sir, there are those who could teach the gentleman somewhat to qualify his views about uncompromising hostility to Slavery being a sure way to lay up "political capital." And as to the "pecuniary capital" supposed to have been made by Massachusetts from slavery a hundred years ago, I will say no more than that, at that period she was perhaps not much wiser on this subject than her neighbors, but one thing she has always done—she has always held her eyes wide open to the light; she has always greeted new truth, and promptly adopted and acted on it when made known.

The gentleman thinks that Virginia laid Massachusetts under an obligation of gratitude and affection by her sympathy and aid in the disastrous time of the Boston Port Bill. I think she did, and that the debt is mutual, at least. Does the gentleman suppose that the distresses incurred by Massachusetts at the period of which he speaks were solely for objects of her own, or that the exertions made by Virginia and others of her sister colonies—whether regarded as made in her behalf, or for the common cause, for which she was standing the foremost champion—were anything more than mitigations of her woe? When James Otis argued in the old State House against the Writs of Assistance, and "then and there," according to John Adams, "the child Independence was born," for whom was that birth? for Massachusetts or for America? When from her Faneuil Hall and the meetings of her village democracies the gauntlet was thrown down to the tremendous power of England, was Massachusetts alone in the prospect of advantage from that strife, or only most forward in its perils? When the vindictive "Port Bill," to which the gentleman referred, took effect, was it some Virginian city, or was it Boston, the chief mart of the continent, that saw its prosperity made desolation, and the grass springing in its streets?—And if Massachusetts did incur a debt for the sympathy and success which, as the gentleman correctly states, she then received, I think she paid some instalments of it when she bore the first furious brunt of the battle on her own soil—when she sent nearly one soldier in every three to the armies of the Revolution, furnishing more troops than all the six slave States put together in the proportion of more than eight to seven—and when the excess of her payments into the common Treasury for the prosecution of the war, over and above what she drew from it, was greater than that of the aggregate of her twelve sister States.

The gentleman should be better acquainted than myself, Mr. Chairman, with the history of the great State which he represents. And yet, I cannot entirely acquiesce in the distinction he has drawn—not original with him, I am aware; between the settlers of Virginia and of Massachusetts, as representatives respectively of the Cavaliers and Roundheads of the old country.—I remember that Captain Smith, the man who saved the first company of Virginian planters from self-destruction, said of them, that "a great part were unruly sparks, packed off by their friends to escape worse destinies at home; many were poor gentlemen, broken tradesmen, rakes and libertines, footmen, and such others as were much fitter to spoil and ruin a Commonwealth, than to help to raise or maintain one." Sir, I am far from imagining that this is a matter of the slightest account at the present time. The founders of Rome have no very good repute in history, and we do not think the less of the heroes and sages of the great times of the sublime Republic, because of the equivocal character of the original fountains of their generous blood.—But if we are summoned perforce to the school of the historic Muse, it is meet that we give heed to her lessons. And on the other hand—a thing now of equally little moment—not a few of the Roundhead Massachusetts founders were of the noble and the gentle blood of England. There were scholars from her great universities: in twenty years from the first settlement, there were as many graduates of Oxford and Cambridge in Massachusetts as in old England, in proportion to the population. There were captains from the famous fields of Europe, courtiers from its capitals, delicate women from the luxury of its ancient feudal halls, "coming," as the contemporary chronicler said, "from a paradise of plenty and pleasure in the family of nobles, to a wilderness of wants." This is a matter now of just as little importance as the other; but when challenged about the past, even the ground of such conventionalities is not one which we of Massachusetts have the slightest reluctance to explore.

And, Sir, when the gentleman, calling up affecting reminiscences of the past, appealed to us of Massachusetts to be faithful to the obligations of patriotism, I repeat, that I trust his language fell profitably as well as pleasantly on my ear. He has reminded us of our stern but constant ancestry. I hope we shall be true to their great mission for Freedom and Right, and all the more true for having listened to his own impressive exhortation. The gentleman remembers the declaration of Hume that 'it was to the Puritans that the people of England owed its liberties.'—May their race never desert that work, as long as any of it is left to do! Sir, as I come of a morning to my duties here, I am apt to stop before the picture in your Rotunda of the departure from Delft Haven of that vessel, "freighted with the best hopes of the world," and refresh myself by looking in the faces of four ancestors of my own, depicted by the limner in the group on that dismal deck—the brave and prudent leader of the company, his head and knee bowed in prayer;—his faithful partner, blending in her mild but care-worn countenance, the expression of the wife, the parent, the exile, and the saint; the young maiden and the youth, going out to the wide sea and the wide world, but already trained to masculine endurance and "perfect peace" by the precious faith of Christ. Not more steadfast than those forlorn wanderers were the men, who, in the tapestried chambers of England's great away, with stout sword on thigh, and a stouter faith in the heart, and the ragged flags of Cressy, and Agincourt, and the Armada, above their heads,

—'Sat with Bibles open, around the council board,
And answered a king's missive, with a stern, 'Thus saith the Lord.'"

Nor hardier were they, who in the iron squadrons of Fairfax and Cromwell, had many a hard trot on many a hot and dusty day to get so much as a sight of the backs of those silk and velvet Cavaliers, of whom the eloquent gentleman discoursed with so much unction.

Sir, the spirit of that stubborn race, if somewhat softened by the change in manners and the lapse of time, is not yet extinct in their children. The gentleman is welcome, for me, to have very little respect for any who, in his language, have "made capital" of one kind or another out of human slavery. But I ask him, did the Roundhead ever flinch when the battle was to be done for freedom? Sir, I live in the midst of the scenes of his last bloody struggle for that cause. Humble as I am, I am honored to represent the men who till the earliest battle fields of American Independence. As I sit in my door of a still summer evening, I hear the bells from Lexington Common. The shaft over the sacred ashes of Bunker Hill rises within three miles of my windows. I leave my home, and in an hour I stand by the ruined abutments of old Concord Bridge, and the green graves of the first two British victims in the hecatombs of the Revolution. Representing, however feebly, such a people, in lineage and in office—warned by the lessons and the present monuments of such a history—is it for me to think of helping to extend the foul curse of slavery over another foot of God's fair earth! No; "here I stand; I can do no otherwise; may God help me." I boast no courage; I fear I might turn out to be no better than a fearful man; but I do trust that every drop of thin blood in these old veins of mine, would be freely given to stain the scaffold, or boil and bubble at the stake, before, by any act of my doing, the slavery of my brother man should take another forward step on free American soil.

FOREIGN EMIGRATION.

The following communication, from one of the most worthy gentlemen in the nation, in regard to foreign emigration, will, we believe, attract the attention and command the respect of all right thinking men. The views expressed are wise and liberal, and meet our hearty approval.

[From the Boston Atlas.]

I saw recently, in one of the city papers, that a society is being organized to assist foreign emigrants in establishing themselves in the western country. This is a benevolent enterprise, which, if judiciously managed, may be productive of much good; and, as an experience of fifty years has given me some insight in what relates to emigration and settlements in the West, I will take the liberty of making some remarks on the plan, as set forth in the paper which I have seen.

According to that, it is the intention of the Society to purchase a large body of wild land; to subdivide it into small farms of 40 acres, and to sell these to emigrants; or, in other words, to enter into an extensive land operation. Now I suspect that the members of the Society are not aware of the amount of expense and trouble such an operation would involve; and, what is worse, I apprehend that, so far from promoting the object which the Society has in view, it would rather tend, to defeat that object.

The Society cannot obtain a body of wild land at less price than $1,25 per acre. The moment this land is purchased, it becomes subject to taxation for state and local purposes. If to these taxes be added the contingent expenses of agency, surveying, &c., and the interest be calculated on the capital invested, during the time it will necessarily take to realize and wind up this concern, (a period of probably many years,) it becomes evident that, if the Association is to be reimbursed its advances, the lands belonging to it will have to be sold at a considerably higher price than the same quality of land can be had from the United States.

But perhaps it will be said that the emigrants sent out are to be settled together. This, so far from being desirable, I consider as seriously injurious. All Europeans, on their arrival in this country, have to be initiated into the manner in which matters are here done or managed to the best advantage; and this information they can only obtain by associating with the inhabitants of the country. We have a striking instance of the injurious effects of settling foreigners in a body by themselves, in the German districts in Pennsylvania. These German settlements were made nearly a century and a half ago, and even now a large portion of these Germans can neither understand nor speak English; and, in point of intelligence, they are at least half a century behind the rest of the community.

But there is another serious objection to the settlement of these emigrants in a body. A large proportion of them will be persons of slender means, who will have to depend on their labor for others, for the means of supporting their families, until their own farms can be rendered productive; and to obtain cattle, farming utensils and other necessaries. But if settled together this resource would totally fail them, as there none would want to hire. On this account, therefore, it is also desirable that these emigrants should be scattered among the older settlements.

Such appear to me to be some of the objections to the plan which has been proposed. If I must select, another could be substituted, perhaps somewhat more laborious, though certainly much less expensive, and which would be liable to fewer objections.

I would suggest, for instance, that either co-operative societies, or agencies, be established at sundry places in the west, to whom the emigrants could be directed by the parent society; and as there are every where in the west plenty of Irishmen and others willing to assist in a good cause, I think there would be no great difficulty in obtaining such co-operation.

The agricultural emigrants naturally divide themselves into three classes, namely into those who possess the necessary means to purchase farms, to stock them and to support themselves until their farms can be rendered productive; into those who, though they may have the means to pay for their land, have afterwards to rely on their laboring temporarily for other persons for their means of support; and into those whose means are still more limited.

The first of these classes will require little assistance beyond some advice as to their best mode of travelling, and information as to the districts best adapted to their views.

In locating the second class, special attention should be paid to their being settled in districts where hired labor is in demand, or, at least, in such from which they can, at all seasons, easily and cheaply transport themselves to where employment can be obtained. Great care should also be used to have these emigrants located in healthy districts, as a protracted fit of illness, in the early stage of their settlement, may blast the prosperity of a family for years.

As to the third class, these ought to be sent to those districts where, either on account of extensive public works now going on, or from other causes, there is a great demand for labor. In this respect the State of New York deserves particular attention, not only on account of the New York and Erie Railroad, and the improvements now being made in the Buffalo harbor; but specially on account of the enlargement of the New York Canal, a work which can only be done during the winter, and furnishes, therefore, employment at a season when it is difficult to obtain it elsewhere.

If these remarks have been extended to an unreasonable length, I must plead as my apology the wish to be useful to others, who, like myself, have come to these distant shores to better their condition. H.

OFFICIAL REPORT OF THE CONVENTION IN KENTUCKY.

This convention, composed of citizens of the commonwealth of Kentucky, and representing the opinions and wishes of a large number of their fellow citizens throughout the commonwealth, met in the Capitol on the 25th of April, 1849, to consider what course it becomes those who are opposed to the increase and to the perpetuity of slavery in this State, to pursue in the approaching canvass for members of the convention called to amend the constitution, adopts the propositions which follow, as expressing its judgment in the premises:

1. Believing that involuntary hereditary slavery, as it exists by law in this State, is injurious to the prosperity of the commonwealth, inconsistent with the fundamental principles of free government, contrary to the natural rights of mankind, and adverse to a pure state of morals; we are of opinion that it ought not to be increased, and that it ought not to be perpetuated in the commonwealth.

2. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

3. That we recommend the following points as those to be insisted on in the new constitution, and that candidates be run in every county in the State, favorable to these or similar constitutional provisions:

1. The absolute prohibition of the importation of any more slaves into Kentucky.

2. The complete power in the people of Kentucky to enforce and perfect in or under the new constitution, a system of gradual, prospective emancipation of slaves.

3. This convention confines its recommendation to the question of slavery, and makes no expression of opinion on any other topic.

5. *Resolved*, That W. W. Worsley, Reuben Dawson, D. L. Beatty, Pat Maxey, Bland Ballard, Wm. P. Boone, William E. Glover, T. McGrain, James Speed, and William Richardson, be and they are hereby appointed a Central Committee, to use all proper means to promote the views of this convention on the subject of emancipation, and that they have power to appoint sub-committees in such places in the State as they may deem proper, and also to appoint advocates of the cause where they may think its interests demands it.

On motion of Mr. Ballenger it was

Resolved, That the thanks of this convention are hereby tendered to the President, Vice Presidents and Secretaries, for the able and impartial manner in which they have discharged their respective duties.

Resolved, That the newspapers of Kentucky be respectfully requested to publish the foregoing preamble and resolutions.

HENRY CLAY, of Bourbon, President.
H. WINGATE, } Vice Presidents.
WILL. P. BOONE, }
BLAND BALLARD, O. S. POSTON, and SAMUEL SHY, Secretaries.

FOREIGN EVANGELICAL SOCIETY.

On Tuesday evening, the annual meeting of the Society was held in the reformed Dutch Church, (Dr. Hutton's,) Washington Square. The chair was taken by Rev. Thomas De Witt, D. D., President of the Society. Prayer was offered by Rev. Herman Norton. The Treasurer, Mr. William W. Chester, read his Report, from which it appeared that the receipts for the year were $24,288 and the expenditures $24,484. These include the following appropriations:—To the work in France, $10,820; Stockholm, $150; Russia, $500; Marseilles and Italy, $850; Canada, $1000; New Orleans, $640; New York, $368; Hayti, $735; Mexican Mission, $1360; South America, $360.

The Report was read by Rev. Robert Baird, D. D., Secretary, of which the follwing is an abstract:

REPORT.

The interest which the churches of this country take in diffusing the Gospel in Papal countries and other portions of Christendom abroad, has seemed to increase in some measure corresponding to the wonderful increase of the facilities for introducing divine truth into those regions of the world which has been going on of late years through the political changes covering over so large a portion of the Old World. Dr. B. stated that all that was given by the churches of this country at the epoch of the formation of the Foreign Evangelical Society—ten years ago—to spread the truth in Papal countries, did not amount to anything like $10,000. Last year, upwards of $75,000 was contributed for this object, through one channel or another; and if we include what was raised by the American Protestant Society for a similar work at home, our churches had contributed during the year, more than $90,000 for this special object.

In our own hemisphere, the Society has aided the French Canadian Missionary Society, and has missions of its own on the borders of Mexico, in South America, Hayti, among the French population of New Orleans and New York.

In Europe, the Society employs a missionary in Stockholm, a colporteur, or a Tract and Bible agent rather, in Russia, aids the Evangelical Societies of Paris and Geneva, and sustains nearly twenty missionaries and three laborers in France, through its own committee at the latter of these cities. It is also educating a number of young men for the work in France and South America. It has lately sent an efficient agent into Italy, to occupy a central position there, and avail himself of all the opportunities which offer to promote the diffusion of the Gospel in that beautiful but oppressed country.

The receipts of the Society, last year, exceeded $24,000

The Report spoke highly of the enlightened policies of the administration of President Soulouque, of Hayti, in regard to religious liberty, and urged that the Minister of Public Instruction in that republic ought to be sent on a special mission in reference to this subject to some of the rulers of the Old as well as of the New World, that boast of a fairer complexion and a higher civilization.

The Report announced that the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance, are about to merge into one Society, to be called the *American and Foreign Christian Union*, that shall carry on the operations which the three have been prosecuting. This will give simplicity of action, diminish incidental expenses, and relieve the churches from too many appeals for objects which are so nearly identical. [Independent.

[Several speakers addressed the meeting,—Rev. Drs. Higgins, E. Beecher, Hon. B. F. Butler, and Rev. Dr. Bacon. We select a sentence from the address of Dr. H., and the remarks of Mr. Butler and Dr. Bacon as reported in the N. Y. Evangelist.]

Dr. Higgins of Boston participated in the regret which had been expressed at the blotting out of the name of the Society; but he also wished to congratulate the Society on the union, of which the Report had spoken, and was happy to be present at the publication of the bans.

Hon. Benjamin F. Butler had consented to address the Society this evening; if he might be allowed to choose his own topic, but when he came to read the resolution he had prepared, it would be seen that much that he had intended to have said had been most ably anticipated by the gentleman who had spoken. Mr. B. offered a resolution declaratory of the principle that the kingdom of God was not of this world, and that no civil government had a right to prescribe religious dogmas, require uniformity of worship, and demand attendance upon it. Religion was a matter solely between man and his Maker; and this it was the duty of American Christians to hold up before the world. He was glad to learn that we should soon have an opportunity of seeing and hearing Baptist Noel in this country. It had been well said that the union of Church and State was productive of infidelity. How could it be otherwise than that the man who did not read the New Testament, looking abroad upon a lordly hierarchy, should become infidel; and if he did read the New Testament, must he not regret that form of Christianity which he must see to be opposed to its principles? Mr. B. adverted forcibly to Ireland, which had for three centuries been under Protestant rule. An Established Church has been set up, a Church which held evangelical doctrines, and which could number among its hierarchy the vast learning of Usher, the eloquence of Jeremy Taylor, the piety of Magee, and in our day possessed such a prelate as Whately. What had that Church done for Ireland? Protestantism had only flourished in those parts of that country where it was maintained by dissenters, free from the trammels of the State.

Mr. B. proceeded to speak at length of the more excellent way developed in this country. We had here, at the period of the Revolution, religious establishments—Puritanism in New-England, Episcopacy in Virginia, and so on.—But it was found that it was necessary to lay broad the foundations of religious liberty, in order to subserve the cause of civil freedom. Bare *toleration* was not enough; the absolute and unqualified liberty of conscience was established; this had become one of our American first truths; and it would now be more easy to establish a monarchy here, than it would be to bring about a union between Church and State. Under the voluntary system, the supply of the means of religious instruction has kept pace with our increasing population. Even those few churches who were in the possession of church property, were coming to the conclusion that the best they could do with it was to expend it as soon and wisely as possible. What a principle is this, of the voluntary support of the gospel, to be proclaimed to the world. Religion has here reproved her divine origin by the miracles which she has wrought, and which have everywhere accompanied her steps, showing that her mission is to make men better and happier. What a fact is this to be proclaimed to the absurd anarchist, and the still more absurd atheist.

Rev. Dr. Bacon of New Haven seconded the resolution of Mr. Butler, in a brief and pertinent closing speech. He congratulated the Society on the evidence of progress afforded by the approaching union of the kindred associations. He has been waiting to see the entire Christian world congratulating the efforts in behalf of entire and absolute religious freedom. To see them unite in the great idea that it was the right and duty of man to worship God without the intervention of Pope or prelate or priest, or State.—To proclaim this principle was the high mission of the American Church. Why was it, that evangelical religion on the Continent of Europe, as embodied in such men as Tholuck in Germany, and the pastors of the Canton de Vaud in Switzerland, was now so powerless?—that their influence was so small now when it was so deeply needed? It was because of their dependence upon the State. They were somewhat in the situation in which a chaplain who had been hired to teach obedience to slaves from the Bible, would be in the midst of a servile insurrection. Dr. B. concluded his able speech by urging upon the churches of America to exert their influence now when there was so pressing a need for it, and deprecating their proving themselves faithless to the relations in which they stood, and to the duties imposed upon them.

ANNIVERSARY OF THE SOCIETY FOR ABOLITION OF CAPITAL PUNISHMENT.

The above Society held its fifth anniversary on Monday, May 7th, in the Minerva Rooms.

At the conclusion of the reading of the Report, MR. WENDELL PHILLIPS, of Boston, was introduced to the audience, and spoke for some time with great ability; after which, a collection was taken up, and while the subscriptions were handed in, Mr. Greeley came forward and made a few remarks. He said as the audience desired to hear a speech from Dr. Elder of Philadelphia, it would be better for themselves, and but an act of justice to the speaker to postpone his address to some future day which might be appointed by the Society, when they would have a fair opportunity to gratify themselves. Mr. G. then spoke of the good resulting to society from the efforts of this Association, and at some length proceeded to prove the neglect of the Government to the true interests of the governed in this respect.

Mr. ELDER of Philadelphia followed in a very forcible address. He did not, he said, rise there to argue it logically, it appealed to his feelings alone. He did not shudder at blood, a fight where man meets man as his equal in a just cause was fair and honorable; but where Society, after having chained him and rendered him incapable of farther injury, then condemned him to death, such was inhuman and revolting beyond description. After some farther remarks he concluded amid the applause of the audience.

The room was densely crowded throughout the evening, and numbers had to go away disappointed, unable to obtain admission. [Tribune.

ENGLISH UNITARIAN UNIONS.

[The *London Inquirer* of April 28, contains a full report of the proceedings of our English Unitarian brethren held at the seventh Half yearly meeting of the "Western Unitarian Christian Union," at Bristol, on Easter Tuesday [April 10.] We present a condensed summary of the very extended account in the Inquirer; and we think it will have special interest for our readers on the eve, as it is, of our own Anniversaries.]

Rev. Thomas Madge delivered an admirable discourse, from Ephesians iv. 4, 5, 6. A Committee Meeting was held immediately afterward for business. In the evening there was a crowded meeting at the Music Hall, Park street; and after tea, J. B. Estlin, Esq., was called to the chair.

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[Mr. Estlin remarked:]

He (Mr. Estlin) hoped and believed the time would arive, when, if the question were asked, to what sect such a man belonged, the answer would be, "I do not know: I see that piety to God is a marked feature in his character; in his daily intercourse with his fellow-men his conduct is unselfish and unworldly; he carries out the Savior's precept of doing to others as he would desire they should act towards him; I know not if he be an Episcopalian or a Presbyterian, a Baptist or an Independent, a Unitarian or a Catholic, but I see he is a *Christian*." Still, so far from being too sectarian, he thought we were not sufficiently so: had the Unitarians of this country united more together, instead of professing anti-sectarianism, they would have taken long ago that position among the religious bodies of Great Britain to which their numbers, intelligence, and station in society, entitle them, instead of being the rope of sand they are at the present day. Some are for rejecting even the name of *Unitarian*. He trusted we should glory in the name, and prove the truth and worth of our Unitarianism by our Christianity.

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[Rev. E. Chapman, who presented a resolution of thanks to the preacher for "his able, earnest and eloquent discourse," connected the name of his friend, Mr. Madge, with the services of others, the pioneers of Unitarianism in England, as follows:]

At Essex-street we see the venerable confessor Lindsey, a man who broke old ties, gave up old associations, dissevered old religious connections, relinquished competency, honors, prospects, that he *might* bear witness to the pure and simple truths of Christ's Holy Gospel; and Belsham, who laboured abundantly in the cause of scriptural christianity, succeeding Mr. Disney, in that metropolitan pulpit. These are men not to be forgotten because they did, perhaps, a different work from that which is demanded from the men of the present day; because their labors might be, in large measure, that of pulling down, while the labor of the present day may be more that of building up. Nor have I any sympathy with those who would speak disparagingly contemptuously or harshly of those who have gone before us, because their work was that of laying foundations, burying them deep, and rendering them solid, because the present work may be that of raising up the structure in the noblenes of its everlasting proportions, and the beauty of its divine ornaments. "Others have labored,

and ye have entered into their labours." And, unless they had laboured, you must have had their severe work to do—you must have been occupied upon foundations—you would have had no opportunity of carrying up the glorious edifice towards its completion. It is perfectly true that men must not go on laying foundations for ever—that it behoves them to leave first principles and go on unto perfection; but the injury to themselves is immense, the ingratitude is flagrant, if they forget or ignore the basis on which they stand, the sub-structure on which they build, the opening of the path along which they joyfully proceed. Let them reverence in their inmost hearts the noble, conscientious, and unwearied exertions of those who have gone before us.—Let them give their unsparing admiration to their willing sacrifices,—let them hold their memory as dear as it is sacred, and the more so when they, as we do now, give the well-earned meed of their admiration, sympathy, and thanks, to those who occupy the places of the departed.

[To be continued.]

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 26, 1849.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

"The American and Foreign Christian Union" is the name of a new Society into which have been merged, at the recent New York Anniversaries, The American Protestant Society, The Foreign Evangelical Society, and The Christian Alliance. These three societies had very much the same object in view, and the two last the same field. They labored for the proselytism and conversion of the Roman Catholics to the Protestant faith; for the help of feeble protestant Calvinistic Societies in papal countries, especially in Europe, and the separation, on that continent, of Church from State. On our first page will be found the proceedings, in part, of the Foreign Evangelical Society.

So far as the new Society shall be engaged in the promotion of such labors as those of Mr. Giustiniani in Buffalo, or of welcoming to our shores the exiled Protestant Portuguese and providing for them a home in our ample West, we bid it a hearty "God speed." It may be performing labors which, perhaps, Christians ought to perform without such an organization. It may be sustaining a laborer in Buffalo by means of funds gathered in New York or in Boston, when the same laborer ought to be sustained as a minister at large, or as a minister to the Catholics, by Christians in Buffalo. Yet very probably the work would never have been attempted but for the American Protestant Society; and as the Catholics whom Mr. Giustiniani reaches, will spread themselves over the whole country, there is a fitness and propriety in his being sustained by American Christians without regard to locality. Of Mr. G.'s labors, and of the exiled Portuguese, we have favorably spoken in previous numbers of the Christian Register. The field in which Mr. G. labors had the supervision of the "American Protestant Society," and is a *Home* field.

With the objects of the "Christian Alliance" and the "Foreign Evangelical Society," we have less sympathy; and in this we presume we are not greatly behind many of our orthodox brethren themselves. In the Christian Register of April 14, we had a paragraph in which there was an allusion to the *sectarian* character of the "Christian Alliance," and the appeal to it from M. Gasparin of Paris. We stated our opinion that the aid which M. Gasparin asked, was not for the *general* interests of Protestantism but for the *particular* interests of his orthodox party. To these statements our attentive friends of the Independent, on the succeeding week, gave a flat denial, with the application of those epithets of courtesy which are sufficiently familiar to our readers without further quotations. They declared that the Society had no doctrinal basis; that any person who should contribute one dollar yearly to its funds was a member, and that it numbered some Unitarians among its supporters. But the Independent knows very well that no Unitarian would be allowed any share in the management of that Society's affairs, or in the disbursement of its funds, and it was *therefore* sectarian. It was sectarian in its representative head, the Rev. Dr. Baird, who classes the Unitarians of Geneva with infidels, and whose late work on Religion in America,—scattered widely by the influence of this very Alliance,—one of the most forbearing and courteous in our ranks, in an article in the Christian Examiner for 1844, justly characterized as containing "offensive aspersions and scandalous misstatements." It was sectarian moreover in its objects, indirectly if not directly. And the statements in the Christian Register, that M. Gasparin's request for aid was for the *particular* interests of his orthodox party, is sustained and confirmed by the Paris correspondent of the New York Observer of the last week—whom we here quote:

"The French Protestant Church does not insist upon the articles of faith, which Mr. Monod deems essential to its character as a Christian body. For instance, and this is the great difficulty, it does not require as a condition of membership, nor even as a point of belief in its pastors, the recognition of Christ as a divine Saviour, the Son and equal of God. It is on this account chiefly that Mr. Monod leaves it. 'Whatever may be written or said to the contrary,' said he in his sermon, 'I retire upon this ground, and not upon the question of a separation of church and state, nor any question of ecclesiastical discipline, nor any minor consideration whatever.'"

It is, then, as we affirmed. If the State would *exclude* Unitarians and other heterodox believers from the Church, these two persons would still be attached to it—and they go out to establish a Church from which all who will not assent to the dogma that Christ is "the equal of God," shall be excluded. Is this to consult the *general* interests of Protestantism? Constituted as the Reformed Church now is, every Christian can find a home at its altar, can come to it with no requisition to assent to what he does not believe. To destroy such a church, and establish an exclusive church in its stead, has been one of the objects of the Christian Alliance; and Unitarian Christians in America, it appears, have been helping it forward!

Now on this general question of Church and State, all American Christians are of course united. But it deserves to be considered that even in France, where American Christians are endeavoring to effect the separation for the objects aimed at in the labors of Messrs. Gasparin and Monod, there are many who feel that the time has not yet come to separate. Says the correspondent from whom we have already quoted:

"Many of the most orthodox do not believe that the moment has arrived for a withdrawal from it. Comparatively few in numbers, and in the midst of a population swaying between infidelity and the superstitions of the Catholic church, they fear that the opponents of Protestantism will gain by their dissensions. The Rev. Apolphus Monod shares the faith of his brother, but does not intend to leave the church."

We suppose that the objects of the "Christian Alliance" are now comprehended in those of the "American and Foreign Christian Union." Those may contribute to its funds who choose to do so. But we have regarded it as a duty to expose to Unitarians that for which their aid may be, and, it appears, has been successfully solicited. In the new organization, as we learn from the statement of the Secretary of the A. P. S., there is a "Home and a Foreign Department, and the wishes of donors as to the particular field where their benefactions shall be expended, will be scrupulously regarded. Where neither field is specified, the donations will be appropriated according to the exigencies of either Department." To this Home field, although doubtless Mr. Giustiniani is an "orthodox" Christian in distinction from being "Unitarian", we trust there are Unitarians who will send substantial demonstrations of their sympathy. For differ as we may from our orthodox brethren, there would seem to be no question that the light beaming in upon the Catholics through the labors of such men as Mr. Guistiniani, will make them better Christians, and prepare them to be better citizens.

But we hope Unitarians will be wiser than to aid in the work formerly pursued by the Christian Alliance. The Reformed Church of France, except in the feature of its union of Church and State, has much to call for the respect and sympathy of Unitarians. Says the Paris correspondent of the N. Y. Observer,

"It cannot be denied that the Reformed church of France permits great latitude of opinion, both in its pastors and the members it receives."

This is what we, as Unitarian Christians, should rejoice in, and what we should labor to build up, not pull down.

THE UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK.

A correspondent writes us that "this Association held its third Anniversary on Wednesday and Thursday evenings of last week, and it is gratifying to state that every thing in its condition indicates vigour and prosperity. Its affairs have been conducted with much judgment by an efficient Board of Directors, and, forming our opinions on what it has already accomplished, we are prepared to expect from its action, during the present year, the greatest and most useful results. The largeness of views which it has manifested, and the pecuniary liberality with which it has seconded them, in some of its recent movements, is deserving of all praise; and if it should stimulate their brethren in this quarter to greater activity, it will work an advantage much to be desired but which it did not at all contemplate."

"The first meeting of this Anniversary," our correspondent further writes, "was held at the Church of the Divine Unity, (Rev. Mr. Bellows'.) It was opened with prayer by the Rev. Mr. Osgood of Providence. The Rev. Mr. Lothrop of Boston then delivered an earnest and appropriate discourse on the Power of the Gospel and the Duty and Means of extending its influence. At the close of the sermon, the chair was taken by Zebedee Cook Esq., the President of the Association, and a series of Resolutions was introduced by the Rev. Mr. Bellows, which elicited brief but animated and characteristic addresses from the Rev. Mr. Bellows, the Rev. Dr. Dewey, the Rev. Mr. Osgood, the Rev. Dr. Parkman, and the Rev. Mr. Fox, of Boston, when the meeting adjourned to meet the next evening at the Church of the Saviour in Brooklyn.

On the second evening, the beautiful and commodious Church of which the Rev. Mr. Farley, is the esteemed minister, was well filled at the appointed hour, and after the Rev. Mr. Fox, in a strain of simple and fervent devotion had addressed the throne of grace, Dr. Dewey preached a discourse marked by more than his usual force of truth and eloquence. His subject was "Preaching,"—from the words, "The harvest truly is plenteous," &c. We are not sure that it would be well for the author to repeat the sermon in many places; for with the high standard it exhibits, exemplified in this instance, as it rarely can be, by the preacher himself, it might tend to discourage humbler laborers already in the field, and to prevent others from entering it. Not an unusual paradox, its excellence constituted the only possible abatement of its usefulness. Dr. Dewey, as all who have heard him know, has a simple and natural style, but yet one of great variety and richness. Now he gives you a plain unadorned statement, but in a tone which rivets attention, and now he lifts you up to the height of his great argument, and holds you there transfixed, as long as he pleases, and then descends with a most tender pathos into the depths of your heart, and when that has been well moved, takes you under the wing of his faith and consecrated imagination and soaring upward with you into the mount of heavenly vision regales your senses with the sights and sounds of the Celestial City,—so that at his conclusion the hearer feels that there is no part of his intellectual and spiritual nature which has not been touched and electrified. Dr. Dewey was followed by the Rev. Mr. Thompson of Salem, who spoke to the question, What constitutes the Regenerative Power of the Gospel—by Richard S. Warren Esq., on Unitarianism as the faith of a minority and for that reason capable of exerting a wide and beneficial influence—by the Rev. Mr. Osgood, on the relation between the Pulpit and the Pew, and the importance of a response from the heart of the latter to that of the former—by the Rev. Mr. Bellows on the worldliness of the Church and its deadness to spiritual interests—and by Mr. Woodman of New York on the signs of an awakening life in the Unitarian Church. After singing the Doxology,

"From all that dwell below the skies,"

at a late hour the meeting was dissolved,—one of the most interesting and impressive meetings of the kind," says our correspondent in conclusion to "which it has ever been our privilege attend."

THE NEW YORK ANNIVERSARIES.

In perusing the accounts of the religious and philanthropic anniversaries in New York city, as reported in the various religious and secular Journals, we have been impressed with their high character; and it seems impossible that the statistics and considerations there presented should not produce in those who heard them a deeper sense of responsibility, a more enlightened and earnest zeal, and loftier views of their Christian relations to the world. We have heard it said that the terrible tragedy of the same week at the Astor Place, had driven out of the minds of people in New York all consideration of the proceedings of the Anniversaries. But this will be only temporary. The two will come up in *contrast*, and deepen the sense of the Christian's responsibility to society, to his country, to his age. What amazing power still arrayed on the side of evil! What a work to bring every knee to bow to Jesus, and every heart to the obedience of his Gospel! What a work here at home! Should it not take the lead in the affections of the Church! Not a few, throughout the Churches of different names, have this feeling of the primary importance of home efforts—and we have thought we could see most decided proof of it in the proceedings of the New York Anniversaries.

We have laid before our readers some of those proceedings—we intended to do so to a greater extent, but the same objects are shortly to be presented here in our own city, and we shall endeavor to supply what is lacking. One influence of the Anniversaries, this year, has struck us more forcibly than before. If the tragedy of the second week in May in New York drove out for a season all thoughts but of its own horrors, the *press* has caught up and scattered far and wide the religious and philanthropic appeals of that memorable week. The words then and there spoken are carried forth East, West, North and South to every part of the country; and even were they lost in the city where they were uttered, they will not fail to produce their effect among the Churches throughout the land.

OUR APPROACHING ANNIVERSARIES IN BOSTON.

The spirit of some of our late meetings in the city, the interest which the churches abroad have taken in them, the general feeling of Christians bearing the Unitarian name, would seem to give promise of an Anniversary season that will be an advance on previous years. We trust it will prove so. One subject is to be brought forward—that of home missions—in which, shall we not be all of one heart and one mind, with a strength of feeling and conviction beyond what has ever been exhibited among us, and that shall lead to results happy for our country and honorable to the Christian name we bear!

As a body of Christians, we have been accustomed to dwell rather on the silent power of the religious life, on individual example and effort in the private walks of life, on the loving, constant influence of good works in humble every-day life. This indeed is indispensable. It is the great secret of bringing men to glorify our Father in heaven, and of changing the face of the whole world. Said a noted Infidel, rising up in a conference and prayer meeting, I have abandoned my infidelity, I receive the gospel, I hope and trust I am become a new man; that man's life, he added, pointing to an aged exemplary Christian in the room,—that man's life converted me.

Still we need social effort, we need fraternal co-operation, we need as often, surely, as *once* in a year, to commune and act together—and we can undoubtedly do this without the sacrifice of our individuality. One desirable effect of the Anniversaries is to produce and promote this very sense of individual responsibility, and to send us back to our several places of labor to work more faithfully there, while we shall feel stimulated with the assurance that

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

There is however the need of united effort for objects that lie beyond our immediate personal sphere. We unite for other than religious objects, and we see that our individual interests are promoted with the general interests thus cared for. This is still more needed, and holds still more true, in the concerns of religion.

THE MEETINGS FOR CONFERENCE AND PRAYER.

Our readers will find a communication on this subject from a correspondent. These meetings have their warrant in the practice of primitive Christians, in the filial and fraternal spirit, in the needs of the Christian life and in the longings of the Christian heart. Some, not accustomed to them, may not feel their importance; and there may be occasional exhortations and prayers, from which, perhaps, no great edification may be derived—as there are some speeches at our other meetings that seem adapted to produce no particular good effect. But we have ourselves been both encouraged and instructed at these meetings in previous years, and excellent brethren have prayed and spoken there with great unction and power. The meetings of the last year were particularly interesting and profitable, and afforded a season of special Christian communion which was enjoyed at no other place during the week, and which was the more precious and valuable as a help to resist some other tendencies at other meetings, not the best calculated to do good.

One thing, however, we take the liberty to remind brethren of, at these meetings—and we shall make one of the number to be reminded. They were protracted to so late an hour, especially when held at a distance from Bedford St., that when the Ministerial Conference was opened, and the address began to be delivered, there were but few present, and the meeting was disturbed by subsequent interruption. Let prayer and works harmonize, and not be in the way of one another. Let not brethren perform one duty to the neglect of another. There are some who feel that on this account the prayer meetings of the last year were an evil. They accomplished, we have not a doubt, vastly more good, than they occasioned evil in the way of neglect and interruption which we have alluded to. Still they can be so conducted as to occasion no evil at all.

We are greatly deceived if our religious meetings of the past winter in the city, shall not have prepared for a more interesting series of morning prayer meetings than have ever before been held.

SUGGESTIONS IN REGARD TO THE ANNIVERSARIES.

In the last issue of the Christian Register previous to Anniversary Week, we desire to submit to its readers a few suggestions relating to that somewhat peculiar period in our religious calendar.

In the *first* place, we would remind them of the *importance* of the occasion. It is not a mere succession of holidays, nor simply the time for our annual visit to Boston for the purchase of books, and "seeing the improvements," and gratifying the curiosity, but it is an occasion of great and unsurpassed importance. In every point of view it is such. Let us feel this. It is to be feared that our churches—perhaps we might say some of our ministers also,—do not comprehend the full *meaning* of Anniversary Week—do not perceive the number and variety of moral and religious interests which it touches and on which it acts—do not appreciate the extent to which their own religious welfare and that of the entire Christian community are involved in its proceedings—and do not ponder beforehand with sufficient seriousness the weighty subjects which it brings up for deliberation and action. The truth is, Anniversary Week gives, in many cases, the tone to Church life and the direction to Church effort, for the whole year following. Its spirit determines very much the spirit in which the more public labors of Christians shall be conducted. It proposes and fixes the *measures* through which, besides its ordinary instrumentalities, that Gospel which is destined to fill the earth with light and love shall exert its benign and saving power. In this point of view its importance cannot be over-estimated. And then, when regarded as an opportunity for the renewal and interchange of fraternal sentiments between scattered members of the One Fold, who meet "to take sweet counsel together," to quicken one another with the life of Christian sympathy and affection, and, in the spirit of a common faith, to pour out their hearts in one oblation of praise and holiness unto the Almighty Father, its importance is greatly enhanced. But it is obvious that its benefits will depend very much on the *spirit* and *purposes* with which we leave our homes in order to participate in its doings. Our *second* suggestion therefore is, that all who propose attending the meetings of the week should *consecrate themselves*, by solemn meditation and prayer, as for a holy work; so that they shall come prepared not merely to secure, but also to impart, the purest and best religious influences. Let each one, as he leaves his dwelling, account himself as an embassador for Christ, and not fail to keep his soul, wherever he goes, in perfect "fellowship with the Father and with his son Jesus Christ." Let him use every opportunity to drop a word in private as well as in public, to encourage and strengthen others in the Christian life. We are believers in the *efficacy of prayer*; and therefore we add, let all such *pray without ceasing*; and, if their Christian friends who remain at home, and who are accustomed, in their daily prayers, to ask for the coming of the Redeemer's kingdom, will but remember the Christian Week with fervent benedictions, they will not only draw down upon it the special blessings which they seek, but will be prepared to co-operate more effectually with the pastors, on their return, in every good word and work. Let the prayers of Christians at home, then, be multiplied during the week. Our *third* suggestion has reference to our own body in particular, to *Unitarian Christians*; and it is this: that they should willingly take upon themselves all the responsibilities which really belong to them as disciples of the Gospel of redemption. It would not be a *vain* delusion if we should persuade ourselves that *every* good cause is in our hands and dependent on our efforts—that we are the only men to carry them forward—and that unless we do, they will never prevail. INTEMPERANCE—with its brood of miseries and crimes too frightful to be endured—is to be done away; and who shall perform that labor? Unitarians. SLAVERY, with its ignorance and brutality and cruelty, and manifold distress, and iniquity, is to be ABOLISHED in our land; and who shall break the heavy yoke and unbind the galling chain? Unitarians. WAR is to be made unpopular and impossible through the influence of Christian principles; and who shall be the instruments of this change and the Prophets of universal peace? Unitarians. The Bible is to be distributed; the poor are to have the Gospel preached unto them; the errors and abuses of popery are to be counteracted; the heresy of Trinitarianism and Calvinism is to be exposed by the light of the truth as it is in Jesus; a profounder religiousness, a more clear, unmystical, radiant spirituality are to be embodied in our churches; and who shall undertake these services involving a radical and world-wide beneficence? Unitarians. So, at least, we would have them *feel*; and then they will act as though, under God, *all* depended upon them. And here we may say, that never was there opened to a denomination of Christians a richer field than that which at this moment spreads out, "white for the harvest," before us. Shall we not enter it with courage and gladness? Shall not the company of the reapers be increased when it is seen that they shall quickly return bearing their sheaves with them!

We are gratified to learn,—and it will give our readers equal pleasure,—that the American Unitarian Association, the efficient agent of our body, has nearly matured several important projects for increased activity and more varied usefulness during the coming year, and such as will be almost certain to enlist the sympathies and engage the cooperation of the whole community of Liberal Christians. We take pride in the high position which that Association now occupies, and are full of hope and confidence in regard to its future operations. It is the channel through which the benevolence of our churches is flowing, more and more, to refresh and gladden the desolate and waste places of your land; and we would that every Unitarian in the country were connected with it as a recipient of its publications and an annual contributor to its resources! We have no other institution that has the same breadth, or scope, or anything like the same facilities for accomplishing those objects of Christian enterprise which lie nearest our hearts. Let it be one of the great centres to which our affections turn during the week.—Let it be held in grateful honor for what it has already done; let it be cherished with Christian enthusiasm for the incalculable good which it is still sure, with the blessing of Heaven, to effect.

We do earnestly hope that our friends will come together as brethren in Christ; not to wrangle or to raise questions of strife, but in the spirit of Christian philanthrophy and piety, to promote, to the extent of their ability, the great ends of the Gospel. So doing they will deserve the praise of men and secure the blessing of God; and our Christian Week will be the commencement of a harvest in which the reapers will receive an abundant recompense, while the souls of our fellow-men without number will be fed and satisfied. S. N. N.

Mr. G. M. Rice has accepted an invitation to remain as the permanent Pastor of the Society at Eastport.

The Society at Eastport are about to adopt King's Chapel Liturgy.

CONFERENCE AND PRAYER MEETINGS.

Having been accustomed for so many years to call attention to these interesting meetings held during Anniversary week, I should feel I had been remiss, were I to neglect to do so now.—Permit me then to occupy a very brief space in furtherance of this object.

In consequence of a growing interest in these gatherings from year to year, it has been found necessary to occupy churches, rather than vestries and chapels; and that instead of having only one or two morning meetings, to increase the number to four. By reference to a notice from the Committee, having this matter in charge, it will be seen, the appointments are for each day commencing with Tuesday morning May 29th.

When I look back to the time when "Ritchie Hall," capable of accommodating about two hundred and fifty persons, sufficed for the two prayer meetings of Anniversary week; and then forward to the present hour when hardly a church can be found with sufficient seats for those who would like to attend;—I am led to rejoice that efforts so humble, have been crowned with so good success.

Let the meetings, the coming week, be model meetings; pervaded by a spirit of self examination, of self crimination—if the truth demands it—of fervent piety and christian love. Let those, who have not yet known the way of life, be induced to come to Jesus, through this door, into his sheep-fold; and those too, who have entered into blessed covenant with him,—let them also hasten in the spirit of a true discipleship, to confer with one another, and to pray for one another, and to testify of the rich mercy of God vouchsafed to one another, through Jesus Christ. There will be room for young and old, rich and poor, wise and ignorant. Let every heart throb with gratitude; let every tongue pray, sing and exhort; let every fountain of pure feeling be opened—and every good thought enlisted, at these our pentecostal feasts.

During the winter, the city churches have been blessed to a degree hitherto unknown.—Will it not be rendering a good service, to encourage our country brethren in the same behalf; assuring them, if they will come together to speak and to hear of the things which belong to their everlasting peace, they shall in like manner have their reward.

As the time allotted for each meeting will not exceed an hour and a half, it will not be well for any one speaker to occupy more than ten minutes. As the cultivation of a true devotional spirit, is all important to character and life, it will be highly desirable to have frequent prayers to God for spiritual health and strength; for divine forgiveness, and for the outpouring of the Divine Spirit.

Let heart speak to heart naturally and affectionately. Let there be no concealments, no disguises, on those mornings consecrated to the richest service which one human being can render to another human being. May they all, who shall be present, be of one mind in seeking for the truth; of one heart in the love of it, and of one glorious life in becoming one with Christ, the light and life of the world. G. G. C.

MIDDLESEX SUNDAY SCHOOL SOCIETY—SEMI-ANNUAL MEETING—

At Waltham, May, 16.

This Association, formed in 1842, comprises the Pastors and Teachers in the following Societies of our faith, Billerica, Brighton, Cambridge, Cambridgeport, Cambridge—*Lee St.*—Concord, East Lexington, Framingham, Lexington, Lincoln, Lowell 1st Church, Lowell 2nd Church, Medford, Somerville, Waltham, Watertown, Wayland, West Cambridge, West Newton, Weston, Woburn. Its meetings are held in May and October—the annual report being made by the Secretary at the latter meeting. The forenoon of the day of meeting is devoted to the discussion of subjects connected with the Sabbath School, the afternoon to public worship and discussion.

The above meeting, held in Rev. Mr. Hill's church, was very fully attended. Hon. Samuel Chandler, President, was in the Chair. Prayer was offered by Rev. F. W. Holland, Secretary of the Unitarian Association. Rev. F. H. Dorr resigned his place as Secretary of the Association, and Rev. F. A. Whitney was elected his successor. A vote of thanks was passed to Mr. Dorr for his services in the office, which he had held since the death of the late Rev. J. Whitman. Rev. Mr. Dorr from the business committee presented the following subjects for the consideration of the meeting.

1. Shall the Association appoint a Visiting Agent, as suggested in the last Report!

2. What measures can be taken to secure the continued attendance of young men in the Sunday School!

3. Should it not be urged on church members that it is their duty to become teachers in the S. School!

4. How may we increase and secure the interest of parents in the S. School!

5. Resolved, That the S. School is in one important feature a missionary enterprise, and the fact that many children are not inclined to come to the Sunday School, and many parents do not sufficiently feel its importance, instead of a discouragement, is the strongest motive with the Christian teacher to increased effort.

6. Resolved, That the wise man has well expressed the true spirit of the teacher, "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this, or that, or whether they both shall be alike good."

7. Resolved that the method of the teacher should be like that of Longfellow's minister in Kavanagh—"He did not so much denounce vice as inculcate virtue; he did not deny, but affirm; he did not lacerate the hearts of his hearers with doubt and disbelief, but counseled and comforted and healed them with faith."

On the subject of appointing a visiting Agent, Messrs. Brooks, Dorr, Hurd, Whiting, Hill, Brown, Bowers, Miles, Muzzey, and Ware participated in the debate, and the subject was finally laid on the table.

Rev. Mr. Miles spoke on the 2nd and 3d resolutions. He urged the necessity of a more definite object in view, both on the part of the teacher and pupil. The teacher should by all means join in the Communion, and should have distinctly in view, the connection of the pupil with the Church, say at sixteen years of age. He spoke of the advantage enjoyed in the Episcopal Church, in the rite of Confirmation. In former times in the Congregational Church, the regular catechising by the minister answered a somewhat similar end. Children should understand from the beginning that the Sunday School was thus to educate their minds and hearts for the Church of Christ. Herein should the great object be made to consist. They should see and feel this aim, just as the boy pursues his preparatory studies for admission to College. He has a special aim in view, to which his training is subservient. Now, if a teacher leaves the school, pupils often will go out. Were children trained to expect to enter the Church upon leaving the school, they and their teachers would prepare for it from the first. Their mutual exercises would bear upon this end. The pastor would of course watch over their progress and see to it, that they were ready, when the time came, for this nearer approach to the Saviour.

Rev. Mr. Wellington pressed the point of our needing a more earnest piety in our churches—that church members were not enough distinguished for purity of life, disinterested benevolence and Christ-like self-sacrifice.

Mr. Bird of Watertown related an interesting fact of a Sunday School child who, at a day-school, said he could not do a particular thing, because his Sunday School teacher had taught him it was wrong. This cheering fact fell out incidentally in connection with a teacher, who had said, despondingly, that she feared she was doing no good. Here was the springing up of the good seed when not looked for—the fulfilment of the Scripture promise, "In due season ye shall reap if ye faint not." He urged the importance of engaging in the work with a single aim of doing good. Some say, I will teach if I can have a good class. This is wrong. Make it good, but teach, even if you cannot have the brightest and best children under your charge. He animadverted with just severity upon such teachers as come to their class with a trifling, irreverent, prayerless spirit, and go away in the same. That boys might be retained in the school, the school, he thought, must hold its just place in the regard of parents and home.

Rev. Mr. Hill seconded earnestly the remarks of Mr. Miles. He considered them as a solution of many difficult questions. He favored a definite systematic course of instruction. He was greatly pleased with a book for which he knew not how to express sufficient gratitude, "The Gospel Narratives"—by Mr. Miles, (published as one of the tracts of the Unitarian Association last fall,)—a work interesting alike to Teachers and pupils and supplying a want, before deeply felt. He thought we needed some visible organization; and the Church, as we have it, is certainly simple and broad enough. Under a proper view of Church membership, the great majority of the individuals of our congregations are church members. Baptism, he maintained, constituted in the Scripture view, church membership. Confirmation would be an acknowledgement of the fact. Partaking of the Lord's Supper is not church membership and ought not to be so considered. The two things should be kept distinct. By partaking of the Supper, one should acknowledge his membership of the Church, to which baptism had admitted him. Members of our congregations should feel that by baptism, that by supporting Christian worship even, they are really constituted responsible members of Christ's Church on earth. He hoped Mr. Miles' suggestions would be adopted. The Teacher and the Minister would gain thereby, a stronger hold on the conscience and the heart.

Rev. Charles Brooks remarked that the first object of S. S. was to win to God and love to man.—These principles, thotoroughly inculcated, would admit to every Church. Christ was all piety to God, all benevolence to man. Christ should be placed before the child as Teacher and example. When we succeed in cherishing these principles, we fill the Church with proper members, and the kingdom of Heaven with proper subjects.

Rev. Mr. Muzzey spoke of the need of greater faith in character,—of relying less on mere systems and outward helps. Teachers should not be concerned so much about the details of their work, as about the essential spirit in which they worked. Some Teachers are discouraged because always looking about them,—thinking others are doing more and better than they; disposed to try this manual, or that, adopt this, or that method,—ask advice of this, or that person. These aids are all but secondary. Personal culture is the great preparation. Pray to God—do good, be good—you are the Teacher he would say. He had no confidence in any other secret or mystery. The Teacher should go, warm from communion with God, to meet his class. He thought we needed more of a missionary spirit in our schools, to gather in the untaught and neglected children. Many such, he doubted not, might be found even in that beautiful village. As the population of our country increases crime must increase, unless this missionary spirit be sown broadcast among us.

The Association adjourned to partake of a generous collation, prepared with great taste, by the ladies of Rev. Mr. Hill's Society, in the vestry of the church,—where the divine blessing was invoked by Rev. Mr. Brooks.

At 2 P. M. public worship was held in the church. Rev. Mr. Miles prayed. Hymns were sung and a discourse was delivered by Rev. Mr. Thurston, of Billerica from the words, "What manner of child shall this be?" Luke 1. 66.—This is the great inquiry which every parent and every educator ought to make. He discussed the aims, means and results of S. S. instruction. The aim should not be to act on the intellect, or conscience, or heart alone; but to develope the whole soul, to create character, to quicken life. The means are not merely an appeal to the affections, or storing of the memory, or exercising the reason, but awakening, interesting, engaging the whole nature on the side of holiness and heaven. The results which we may expect, are peace and purity, the loveliness and blessedness of childhood,—the salvation of the land and the glory of God.

After the services the discussion was resumed, the vice President, Wm. Whiting, Esq., in the Chair. Rev. Mr. Dorr moved the appointment of a committee of three to consider the subject unfolded by the remarks of Mr. Miles, in the morning, relative to a more particular education of our children for the Christian Church.

Rev. Mr. Buckingham spoke of the Communion as of vast service to those who use it well, but not to be considered as an end. He preferred to discuss the relation of Sunday Schools to Missions. The hope of society he said was in the young. That saying quoted in the sixth resolution, was good doctrine in the wise man's day, but not hopeful enough, he felt, for the Christian Teacher. That other saying of the wise man was better for us, "Train up a child in the way he should go, and when he is old, he will not depart from it." We should labor most diligently to cherish in the young, the spirit of self-sacrifice, and an earnest love for Christ.

Rev. Mr. Holland dwelt upon the imperfections of our present Sunday School system, first in regard to doctrinal instruction, secondly the culture of the devotional spirit, and thirdly the exercise of the missionary spirit. In the matter of doctrinal instruction we had done less than our brethren in England. In the missionary work, we have not gone out enough into the high-ways and by-ways and brought in all. He related some touching incidents wherein children redeemed by the Sabbath School, from vice and wretchedness, had been the means of reclaiming father and mother and drawing them, too, into the Christian fold. A generation was ripening into manhood and womanhood in our Schools, he reminded us, and yet for each of these great results on which he dwelt, how much less than we might do were we actually accomplishing!

He concluded with a moving appeal to parents on their responsible charge.

Rev. Mr. Brooks stated that he had seen among our brethren in France the very thing suggested by Mr. Miles. The Pastor himself superintended the instruction of the children, first in morals, secondly in doctrines. And when these courses were concluded, the pupils passed at once to the Communion; and about fifty of each sex were united with the church each year.

The Vice President was obliged to withdraw, and Rev. Mr. Hill was called to the Chair, who made some remarks in favor of the motion to submit the subject to a Committee.

The question was then taken and the motion prevailed, Rev. Messrs. Miles, Muzzey and Frost were charged with the subject and to report thereon at the annual meeting in October next. The Chairman was subsequently added to the Committee.

On motion of Mr. Draper, of Wayland, a vote of thanks was presented to the Society in Waltham for the kind and hospitable manner in which the Association has been received and entertained.

The exercises of the day were concluded with prayer by Rev Mr. Ware and the singing of the dismission hymn.

The weather was delightful and the delegation from the several Societies composing the Association larger than usual, nearly three hundred delegates being reported. They came together with glad hearts and parted in stronger hope for the good Institution which has done much and may do still more for the moral and religious education of the young, and through them, for the security and welfare of our land. W.

ORDINATION AT BURLINGTON.

The ordination of Rev. Solon W. Bush, recently of the Divinity School Cambridge, as Pastor of the First Congregational Church, in Burlington, Vt., took place on Wednesday 16th inst. Through favor of a friend we have the Burlington Free Press, from whose well prepared account of the services of the occasion, we make the following extracts.

The services were of a very interesting character, and we have rarely seen a large audience bestow upon a necessarily lengthened religious ceremony a more serious and respectful attention. The Sermon and the Addresses, however, deserved the tribute which they thus received.—They were uniformly of a high character. The doings:—

1. Music by the Choir.
2. Introductory Prayer.
3. Reading of Scriptures.
4. Original Hymn.
5. Sermon by Rev. Edward B. Hall, *D. D.*, Providence, R. I.
6. Music by the Choir.
7. Ordaining Prayer, by Rev. John Pierpont, Troy, N. Y.
8. Charge, by Rev. Alonzo Hill, Worcester, Mass.
9. Fellowship of the Churches, by Rev. Seth Saltmarsh, Windsor, Vt.
10. Address to the Society, by Rev. John Cordner, Montreal, C. E.
11. Music by the Choir.
12. Concluding Prayer.
13. Benediction, by the Pastor.

The Sermon by the Rev. Dr. Hall, from Luke IX. 60: "Let the dead bury their dead; but go thou and preach the Kingdom of God," was a very able and perspicuous exposition of the views of the religious body of which he is a learned and distinguished Minister, and *eminently* calculated to illustrate and enforce the paramount consequence of *practical* piety, as distinguished and distinguishable from what he called doctrinal, theoretic, written, dogmatic religion—the religion of Opinion, rather than of Life. His examples drawn from the history of all churches, not excepting his own, of the manner in which the trivial is made to underlie and overreach the essensial, were exceedingly forcible and eloquent. What we need, he said, what *all* the churches need, is practical religion—"purity, integrity, liberty, charity, piety;"—not written Creeds nor written Faith, but a Creed and a Faith whose best exposition is found in the daily life they produce, and whose verity is rendered indisputable by their "fruits." The Dr's earnest and unhesitating, yet kind and deprecatory denunciation of the innumerable "isms" that devide the Christian Church, and divide it too, on questions that each branch practically holds to be *not essential*,—the *isms* that render that Church rather a champion of *doctrine* that a vigilent opponent of *sin*,—produced a marked effect upon his audience. "The Church," said he, "is a great battery, defending opinion and preserving *bodies*, heedless of the *great ocean of* iniquity surging and boiling *around it!*" He paid a just and glowing tribute to the truly pious and faithful christian men who might be found in *all* churches, and to the immense work in christianizing and enlightening the world, that had been accomplished through their instrumentality.

The Ordaining prayer, by the Rev. Mr. Pierpont, the Charge, by the Rev. Mr. Hill, the Greeting of Fellowship, by the Rev. Mr. Saltmarsh, and the concluding Address to the society, by the Rev. Mr. Cordner, were all impressive and able. Mr. Hill's charge to the youthful Pastor, and Mr. Cordner's injunction to the Society, were particularly pointed and faithful—omitting none of the correlative duties and obligations that the serious and intimate relation of Pastor and Flock involves.

There was one remarkable point of coincidence, with all the Reverend Speakers, that cannot fail to have attracted the notice of the audience. We allude to the brief, yet most affectionate and reverential allusion, by each speaker in his turn, to the holy life, the pure character, the benign example, of that humble and devoted Pastor whose ministrations, as the Rev. Mr. Hill beautifully said, had strewed flowers in the path which his successor was called to tread. So unanimous and unconcerted a tribute could only have been *elicited* by one whose character, like the unsoiled shaft that commemorates his name, *lifts* itself towards Heaven even from among the saddest yet most significant of the memorials of mortality.

These interesting services were concluded by the invocation of a blessing on the audience, by the newly-installed Pastor. The Rev. Mr. Bush has won largely the esteem and respect of his congregation, during his brief residence among us, and we have no doubt that the affectionate and solemn relation that has now been consummated between them, will prove mutually pleasant and profitable, in that highest sense of the terms pleasure and profit which pertains to his ministration.

The following beautiful and appropriate Hymn was written for the occasion, by Rev. CHARLES T. BROOKS of Newport R. I.

By lonely lake and mountain side,
Thy word, O God, went forth of old,
Where Jordan swept, with glimmering tide,
Where Nazareth rose in noonday's gold.

No walls confined the welcome sound,
Heaven's roof bent listening from above;
And Nature's echoes whispered round
Glad tidings of a boundless love.

The sun that, on Judean skies,
In gladness rose—in gloom to set,—
It sank, on other shores to rise,—
Has risen again—is rising yet.

That Sun now gilds remotest lands,
And here, to-day, that deathless word,
In many a temple made with hands,
By lake and mountain side is heard.

Bless him, O Lord, who comes to-day,
To hear that word and do Thy will;
Thy light—Thy love be on his way,—
Thy truth and life his being fill!

He stands where sainted men have stood;
May they be near, this hallowed hour,—
The wise, the gentle and the good—
To whisper peace and waken power!

Pastor and people bless, O Lord!
Guide, guard and bless them with Thy love,
Till called to hear a loftier word,
And yield a purer praise above.

Our Burlington correspondent adds:—

"The enjoyments of the day were closed by a social gathering of the society, and friends from a distance, at the hospitable mansion of Horace Loomis Esq., where a cheerful hilarity, blended with a deep consciousness of the importance of the new relation just consummated, proved how easy it is to mingle the highest feelings, in our festive gatherings, thus dignifying and giving a deeper significance to them. Long may this day so full of both natural and spiritual beauty, consecrated by prayer, and bearing on its bosom Hope, the signet both of the natural and celestial spring time, be cherished by pastor and people, quickening each in their respective duties till the time when the sheaves are to be gathered, and the husbandman is called to his great account."

SUPPORTING A MINISTER.

A congregation is bound to support its minister. Many an honest parishioner thinks his society does this because they pay him his salary. The stipulated pecuniary compensation seems to such all they owe him. Provided he is kept alive, they have discharged their whole obligation.—Now so long as this view is held, the relation between them will be productive of little benefit or satisfaction to either party. It would be better to understand that a minister has no legal rights which he could or would enforce against his parishioners. The true bond between them is one of sentiment. When that fails, the other is a thread of tow the moment either party desires to break it. Let the spider's filament be a cable to it. Let minister dismiss people, let people dismiss minister, the moment they feel that there is a legal tie between them. That consciousness has severed the stronger than hooks of steel, that alone can unite souls in the service of God. They owe him more than a quarter's stipend four times a year.

They owe him love. This is his heart's support. By this they hold up his hands in prayer while the battle is going on. All the gold of California will not sustain him in his work without this. And the most valuable expressions of this love are those best adapted to assist him in the duties of his office. It is so solemn, so responsible, so delicate, so arduous, attended with results so important, prompted by sanctions so overwhelming, that aid in it from those who alone can make it successful, as being themselves the subjects of its ministrations, is true kindness extending its effects into eternity. How then can a people strengthen the hands of their minister in his work? What do they owe him with this view?

They owe him, first, the encouragement which he will derive from their own improvement.—The whole object of his labors is to make them better Christians. If this be attained his heart will be gladdened, his spirits will flow lightly, and he will go about his task with alacrity, interest and efficiency. What he does will be pressed home with the energy of strong assurance. And his animating hope will react upon that improvement from the view of which it derived its vigor. But if there be no cheering prospect of improvement before his eye, then his labor has been all in vain, his services all fruitless; and he who feels the desire of usefulness to be the strong spring of his endeavors will unavoidably find his exertions relaxing with despair of doing any good; and as soon as he begins to apprehend this, it then becomes very probable that it will do no good. We have chilled him to the bones: how can we expect him to glow? It would be like employing men to build a house for us and expecting them to take an interest in the work, when they saw us pull it down as fast as they endeavored to build it up.

But though the spiritual improvement of his society be the final aim and furnishes the most considerate encouragement to the labors of a clergyman, yet this is a result he cannot take cognizance of generally by personal observation. The fruit of his instructions is in the secret hearts or in the private conduct of his people, and he may have but few opportunities of seeing their operation. For this reason he has a right to expect from them, in the second place, that which, though not practical improvement itself, must be regarded by him as an evidence of their desire for it, namely an apparent interest in his ministrations. They owe him their personal attendance on his public services. It is only as the means of cultivating devotional feelings, he wishes them to consider this, but if the means be neglected the end evidently is not desired. How much must his own interest in them be chilled, if they for whose benefit he officiates are not present to be benefited! What a mockery they will seem to wish to engage him in, if, after building their church and promising a support, that is of course not only a pecuniary but, what is far more valuable, a personal support to their minister, they make no use of either church or minister, but lose their money and break their word and form a pernicious habit of absenteeism, which grows upon them from Sabbath to Sabbath.

With more force still does this consideration call for another duty to their minister. If they owe him their presence in the church, with greater reason do they owe him their attention when present! Not a uniform, undiscriminating attention: for, if either their own improvement or his usefulness be consulted, they ought to give preference to those of his services which will best promote these ends. They will prefer the instructive to the showy, the practical exhortation to the amusing speculation, homely truth to embellishing fancy, and warning admonitions to deluding compliments. They will listen attentively, if they would be wise and just, when he says it is not well, and there is something to be done, as when he says it is well, enough has been done. They owe to him the consideration that he knows he must give account for what he leaves neglected as well as for what he has attempted. And therefore he must be allowed to speak plainly, it may be, unpleasantly. They owe more approbation to faithful severity of rebuke than they do admiration to captivating eloquence; and it is more important for both parties that the former debt should be paid than the latter. I speak not of tenderness to the feelings of the preacher. If what he says be not true and be not useful, they may turn away and shame him back from the play of the head and the fancy and the voice and the arms, exercised as they may be according to the most approved rules of the latest system of rhetoric, into the simplicity and directness of Gospel wisdom.—But for their own sakes as well as his sake, and for the sake of good sense and Christian sincerity and heartfelt earnestness and respect for all that is valuable in the objects of the pulpit, let them not tempt the servant of God to prevaricate and palter with the Word of life, in order to conciliate the fastidious critic and sacrifice religion to taste. Still more let them abhor demanding of him a sacrifice of his honest convictions to the advancement of their worldly interests. Amid the multitude of philanthropic enterprizes now appealing to all tender hearts, a preacher of Christianity, which is the very essence of heart tenderness, in the fervor of his humanity will urge them often till they run counter to the secular interests and prejudices of his hearers. I will not say, something ought to be pardoned to the spirit of benevolence in a teacher of the widest and profoundest system of benevolence the world ever saw. I claim for him more than forgiveness, more than toleration. He will be supported in what he conceives his duty by every true-spirited Christian parishioner. As long as a preacher is conscientious and kind in contravention of their prepossessions, they should honor him for his honesty and zeal. It must be an extreme case in a church as in a state when insurrection becomes a right against one sincerely claiming to stand on truth and duty. So much for the support in the pulpit a society owe their minister. Their obligation to support him out of it and the various modes of fulfilling it will next be considered. H. G. E.

CHILDREN'S MISSION.

The attention of our readers is asked to an article under the head "Children's Mission" on the first page of this paper. The Constitution of the Society is there given. The Executive Committee consists of the following gentlemen, earnest and efficient men, all of whom have manifested a deep interest in the important objects of the mission, and who will manage its affairs with energy and discretion.

J. G. WILLIAMS, President,
BENJ. H. GREENE, Treasurer,
GEO. MERRILL, Secretary,
REV. R. C. WATERSTON,
ELDER EDWAID EDMUNDS,

The Executive Committee have invited MR. JOSEPH E. BARRY to become the Children's Missionary. He has accepted the appointment and entered on his labors.

It is believed that this important mission may be sustained by contributions of Sunday School children, from their own little resources. Donations from other sources will be gratefully received, for there is work enough for more than one Missionary. But it is to be hoped that parents, as a means of moral benefit to their children, will encourage them on principle, to sacrifice some of their means of personal gratification and pleasure for the good of others, and contribute according to their ability to a charity so excellent in its plan, and that promises so valuable moral results.

AMERICAN UNION OF ASSOCIATIONISTS.—The correspondent, who communicated the item respecting the dissolution of this body, was misinformed. The annual meeting was held in New York city last week.

Delegates were present from the Boston, New York, and Philadelphia Unions, and from the N. A. Phalanx, in New Jersey; a delegate also from the Association in Ceresco, Wisconsin, from New Orleans, and other places at a distance.—Successful measures have been taken to continue one lecturer in the field, and, as soon as a sufficient amount of funds can be raised, to establish a Magazine *on a permanent basis*. The Harbinger, meantime, is *suspended*. At a public meeting in the Minerva Hall on Thursday evening, addresses were made by Messrs Godwin & Dana, of New York; Channing, of Boston; Dr. Elder of Philadelphia, and Mr. Brisbane who had just returned from France.

The following gentlemen were elected officers for the year ensuing, viz:

President, Horace Greely of New York; *Rec. Secretary*, John S. Dwight of Boston; *Domestic Cor. Secretary*, Wm. H. Channing of Boston; *Foreign Cor. Secretary*, Charles A. Dana of New York; *Treasurer*, Frederick Cabot of Boston; *Directors*, R. H. Manning of Brooklyn; John George Ripley of New York: Joseph A. Barker of Providence; James T. Fisher of Boston: John Orvis of do. J. T. F.

BEVERLY AUXILIARY OF THE A. U. A.

The usual annual meeting of this ever faithful Association was held on Sunday evening, May 20th, a little earlier than usual, to avail itself of the aid of the Secretary of the parent Society.

Rev. C. T. Thayer dwelt with earnestness upon the benefit his people had received from the monthly publication with which they had been so liberally supplied: first, in assisting them to a more positive and intelligent faith during the old controversy and division. second, in quickening them to a more practical and vital Christianity in the somewhat modified addresses of recent time. Hon. Robert Rantoul ably and fervently urged the duty of extending our Christianity abroad among the destitute and godless of our own country, especially in its newer parts. Mr. Holland spoke an hour and and more upon the increased interest in and love of the Gospel among all who engaged in the missionary work.

The Auxiliary agreed to make increased efforts in the good cause, prepared to send to the Association such tracts and books as it could spare for distant distribution, elected three delegates to the Anniversary meeting in Boston, and then adjourned for one year. [Comm.

☞ Some book notices are necessarily deferred, in consequence of pressure of matter, and will appear on the outside next week.

ANNIVERSARY MEETINGS. Should not each speaker remember, that he is not the only one who has something to say;

That when he has said his say, it is a great thing to know how to stop;

That, unless a genius or a wit, after quarter of an hour the people wonder at his presumption, and after half an hour vote him a bore;

That points of order are not worth discussing, because by the time they are settled the meeting thinks of breaking up;

That Rowland Hill's recipe for a successful speech, "pithy, short and sweet," never failed yet, and if everybody can't be sweet; they can be SHORT.

☞ UNITARIAN BOOK AND PAMPHLET SOCIETY. The Anniversary meeting of this Society will be attended on Sunday evening, (tomorrow,) at the Rev. Mr. Huntington's church. A discourse will be delivered by Rev. Mr. Pierpont, of Troy. The past usefulness of this Society, and its enlarged and increasing opportunity of doing good, as its means shall be increased, by the distribution of books and tracts in the less favored portions of our country, lead us to urge it on the notice of our readers. This is the only season during the Anniversary week, when any contribution will be called for at the meetings of our denomination. It is hoped there will be a full attendance, and that those who have received bountifully will give freely.

DEATH OF MRS. FREME OF BRATTLEBORO'. It is with the deepest sorrow that we are called to record the death of this estimable and accomplished lady, who perished in the flames of her own dwelling, about a mile north of the village, between 12 and 1 o'clock on Monday morning last. Her two sisters and two female domestics just escaped with their lives. The Vermont Phœnix in its brief account of the distressing event, says:

"Mrs. F. was an opulent widow lady, of English origin. She was of most amiable and engaging manners, and known far and near for her benevolence to the poor and distressed. Her appalling death will carry a thrill of horror to the bosoms of a large circle of relatives and acquaintances, and a still larger circle of those to whom she has been truly "a friend in need."

☞ We would remind our readers that the Anniversary of the Boston Port Society will be held next Monday evening at Dr. Gannett's church. A very interesting meeting is expected.

☞ Rev. Mr. Moseley has declined the invitation he received from the Society at Marblehead.

MECHANICAL DENTISTRY. In the last number of the Boston Medical Journal, there appeared an interesting article on a new method of applying Artificial Teeth by atmospheric pressure, invented by Dr. W. T. G. Morton of this city. The conductors of that Journal thus refer to it:

"Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal of to-day, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application commends itself at sight. If our operators would obviate the swaying, sliding movement which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

The publisher of this paper would bear testimony to the successful operation of this invention, having on a recent occasion tried with his own hands to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register from a highly respectable gentleman in Vermont, to whose wife a set was applied.

The manner of fitting gold plates for the insertion of teeth by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patient's erecting the head, after a string had connected them together, without detatching it from the jaw. First 1lb—2nd 2lbs—3d 5lbs—4th 7lbs—5th 10lbs.—No heavier weight was attached as it was feared it would irritate the jaw too much."

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:

From the Unitarian Society,	Kingston, Ms.	50 00
do Ladies of do do	Marblehead	56 00
do Auxiliary Association	Danvers	19 00
do do do	Troy, N.Y, in part	5 00
do Rev. C. Palfrey of Belfast		1 00
do Auxiliary Association in Manchester, N. H.		21 00
do Ladies of Unitarian Society in Manchester to constitute Rev. A. B. Fuller a Life Member		30 00
do Jesse R. Appleton, Esq., of Dublin, N. H.		20 00
do Unitarian Society in New Bedford		136 00
do Auxiliary Association in Leicester		10 00
do do do	Taunton	60 00
do do do	Tyngsboro'	5 00
do A Friend to the A. U. A.		10 00
do Auxiliary Association in Boston		7 50
do Rev. Mr. Loring's Society, N. Andover		26 57
do Auxiliary Association, in Rev. Mr. Pike's Society, Dorchester		20 00
do John J. Cushing, Esq., Brunswick, Me.		10 00
do Unitarian Society in Hingham		25 50
do Auxiliary Association in Bridgewater		30 00
do Chauncy Place Society in Boston		60 00
do Auxiliary Association in Eastport		8 00
do Rev. N. S. Folsom, Annual Subscription		1 00
do Auxiliary Association in Lawrence		28 00
do Rev. F. W. Holland to constitute Miss J. P. Blanchard, Geo. Merrill, and Mr. Lombard of Brooklyn, N. Y., Life Members		90 00
do Auxiliary Association in Leominster		32 00
do A Country Clergyman for Mission		10 00

may26

☞ THE ANNUAL MEETING of "The Society for Propagating the Gospel among the Indians and others in North America" will be held on Thursday next, May 31st, in the Hall of the Mass. Life Insurance Office at half past three o'clock.

may26 FRANCIS PARKMAN, Sec.

☞ NEW ENGLAND ANTI-SLAVERY CONVENTION. The Annual meeting of this body will commence its sessions at the MELODEON in this city on TUESDAY, May 29, at 10 o'clock, A. M.; and will be continued at the same place on WEDNESDAY and THURSDAY. The closing meeting, on THURSDAY EVENING, will be held in FANEUIL HALL

A large number of the most able advocates of the Anti-Slavery cause will be present. All persons are invited to be present. may26

☞ SUNDAY SCHOOL SOCIETY. The Annual public Meeting of the Sunday School Society will be held, in Rev. Dr. Gannett's Church, on Wednesday evening, May 30th, at 7 o'clock. There will be a Report and Addresses. Also, singing by a selected choir of Children.

Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend.

STEPHEN C. PHILLIPS, President.
CHAS. BROOKS, Cor. Sec.
Boston, May 19, 1849.

QUESTIONS FOR DISCUSSION.

1. How far are Parents and the Church responsible for the condition of Sunday Schools?
2. How can Sunday Schools be made effectual in preventing crime?
3. What is the relative value of conversation among the means of Christian culture?
4. How can the true missionary spirit be introduced into our Sunday Schools?
5. Should the idea of Christ, as a *Redeemer*, be presented to a child before the idea of Christ, as a *Teacher*? 1 Tim. i. 15—John xviii. 37.
6. Are there not peculiarities in the present religious condition of the community, which call for extraordinary efforts on the part of Sunday School Teachers? may19

☞ THE ANNUAL MEETING of the Massachusetts Congregational Charitable Society" will be held on Monday next, May 28th, at the house of the Rev. Dr. Frothingham at 11 o'clock.

may26 FRANCIS PARKMAN, Sec.

☞ THE UNITARIAN FESTIVAL. The Season of our Religious and Philanthropic Anniversaries being at hand, the Unitarian Laymen of the City of Boston, cordially invite their Clerical Brethren (with their Ladies) to celebrate with them as in years past, their Annual Festival, on Tuesday, (May 29th,) of Anniversary Week. The Collation will be served at "Assembly Hall," in Albany st., and nearly opposite the United States Hotel—the same spacious and elegant Hall in which we met the last season.

The Committee of Arrangements would state that no exertions have been spared to render this occasion social and agreeable in every particular. And as the invitation is extended to all Clergymen, however remote, we sincerely hope that we shall be honored with the presence of all, whose duties do not necessarily detain them elsewhere—that the *voices* of our friends may be *heard* in tones of encouragement and hope, and that all may have occasion to say from the heart, "It is good for us to be here."

COLLATION TICKETS.

Our friends of the laity, who intend providing themselves with tickets, are reminded that much of the time of those who have this matter in charge, will be saved, by an early application for them, and that they may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke,	Benj. Beal,
E. Dale,	J. H. Rogers,
Francis Alger,	G. W. Callender,
F. W. Lincoln, Jr.,	Elijah Williams,
S. H. Barnes,	Francis Brown,
Joseph Eustis,	Patrick T. Jackson, Jr.
J. M. Jones.	

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington st.

For the Committee,
MANLIUS S. CLARK, Chairman,
BENJ. H. GREENE, Sec'ry.

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 124 Washington st., and of Messrs. Crosby & Nichols, 111 Washington st. may5

☞ THE BOSTON PORT SOCIETY, will celebrate its 20th Anniversary at Rev. Dr. Gannett's Church, Federal Street, on Monday evening, the 28th inst, at 7 o'clock.

Rev. H. W. BELLOWS of New York city, Hon. J. H. Clifford of New Bedford and Rev. E. T. Taylor of Boston, and other gentlemen are expected to address the meeting.

may19 JOHN A. ANDREWS, Secretary.

☞ CONFERENCE AND PRAYER MEETINGS—ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above interesting meetings the present year, hereby give notice that the meetings will be held as follows:

On Tuesday morning, May 29th, at the Church of the Savior in Bedford Street.

On Wednesday morning, May 30th, at the Church of the Disciples in Freeman Place, Beacon Street.

On Thursday morning, May 31st, at the Church in Bulfinch Street, (Rev. Mr. Gray.)

On Friday morning, June 1st, at the Church corner of Beach Street and Harrison Avenue, (Rev. Mr. Coolidge.)

Each Session will be opened precisely at half past 7 o'clock, and close at 9 o'clock, A. M.

ALBERT FEARING,
ISAIAH BANGS,
GEO. G. CHANNING.

may19

☞ A PUBLIC MEETING OF THE AMERICAN AND FOREIGN SABBATH UNION, will be held at Park Street Church, on Sabbath evening, the 27th inst, at 7½ o'clock, and a Discourse will be delivered by the Rev. Dr. Sprague of Albany—"On the importance of the Sabbath in preparation for Heaven."

may19

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASS., will meet at the Supreme Court Room, on Wednesday, the 30th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Brattle Street Meeting-House, on Thursday, the 31st inst, at 11 o'clock, A. M., by Rev. N. Adams, D. D., of Boston.

A collection will be taken up at the close of the services, in aid of the widows and orphans of deceased Congregational ministers.

may12 A. C. THOMPSON, Scribe.

☞ WEDNESDAY 12. M. MASSACHUSETTS COLONIZATION SOCIETY. Business meeting, at the Society's Office, 26, Joy's Building.

3. P. M. Public Meeting, at the Tremont Temple. Report and Addresses. may26

☞ MINISTERIAL CONFERENCE. The Annual meeting will be held in the Chapel of the "Church of the Saviour," on Bedford st, at 8½ o'clock, Wednesday, May 30.

may26 F. D. HUNTINGTON, Scribe.

☞ THE ANNUAL MEETING OF THE BIBLE SOCIETY OF MASSACHUSETTS, will be held in the Central Church, Winter st, on Monday, the 28th inst, at 4 o'clock, P. M., when the Annual Report will be read, and Addresses made.

The meeting for business will be in the Upper Vestry of the Church at 3 o'clock.

may26 G. W. BLAGDEN, Rec Sec.

☞ THE AMERICAN UNITARIAN ASSOCIATION, will hold its business meeting TUESDAY, May, 29, at nine o'clock. A. M., in the Chapel of the Church of the Saviour, Bedford st. The Report will be read, Officers elected for the ensuing year, and Auxiliaries are expected to attend through their Delegates.

The usual public meeting will be held at seven, P. M., in the Federal street Church, when adresses may be expected from various gentlemen: and all persons interested are invited to be present.

may26 F. W. HOLLAND, Secretary.

P. S. The Auxiliaries are expected to make up their Annual accounts with the Treasurer (Henry P. Fairbanks, Esq., before the business-meeting on Tuesday next.

☞ BOOK AND PAMPHLET SOCIETY. The Annual Discourse before the Unitarian Book and Pamphlet Society will be delivered by Rev. John Pierpont of Troy, N. Y., in Rev. Mr. Huntington's Church, next Sunday evening, May 27th. After which, a collection will be taken up to aid the objects of the Society.

Services to commence at 7½ o'clock.

may26 S. G. SIMPKINS, Sec'ry.

☞ THE ANNUAL MEETING OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY, will be held on FRIDAY next, the first day of June, at four o'clock in the afternoon, at No. 48, Summer st.

ALEXANDER YOUNG, Sec'ry.
Boston, May 26, 1849.

☞ CLERGYMEN are requested to enter their names and places of residence while in the city during Anniversary Week, in the Register, which will be kept as usual for reference at the Office of the A. U. A.

Crosby and Nichols will publish the usual Card of Meetings held during the week. may26

☞ THE AMERICAN PEACE SOCIETY, will hold its next Anniversary in this city, on Monday, the 28th inst, at 7½ P. M., in Park Street Church. Annual Address by CHARLES SUMNER, Esq. Meeting for business at 4 P. M., in the small Uupper Vestry.

G. C. BECKWITH, Cor Sec.
Boston, May 26, 1849.

☞ MEETING OF ASSOCIATIONITS. The Associationists of Boston and the vicinity, will hold a public meeting at Washingtonian Hall, Bromfield st, on Wednesday evening, May 30th, at 7½ o'clock. m26

MARRIAGES.

In this city, at Warren street Chapel, by Rev Mr Barnard, Mr John Weltch to Miss Lydia A. Gould.

In Brooklyn, 22d inst, by Rev Mr Knapp, Robert Barnett, Esq., to Miss Abby L. Heath.

In East Cambridge, 22d inst, by Rev. Dr. Ingersoll, Mr Henry D. Morse of Dorchester to Miss Ann Elizabeth Hayden, daughter of E. Hayden, Esq.

In Hingham, 20th inst, by Rev Mr Stearns, Mr Laban L. Gardner of Boston to Miss Catherine Burrill of H.

In Marlborough, by Rev Mr Alger, Mr Amos A. Cotting to Miss Mary E. Barnes.

In Manchester, N. H., 21st inst, by Rev Arthur B. Fuller, Mr John C. Badger of Concord, N. H., to Miss Mary Ann Rublee of Montpelier, Vt.

DEATHS.

In this city, 18th inst, of consumption, Elizabeth Tilden, eldest daughter of Mr James Dalton, 29.

In Milton, 20th inst, Mrs Polly Read, wife of Thos. Read, 69.

In St Louis, 9th inst, Mrs Julia A. Loomis, wife of Col G. Loomis, U. S. Army, 50.

In Texas, of cholera, Gen'l Worth, of the U. S. Army.

IMPORTANT
TO THE LADIES!

OUR SENIOR PARTNER

HAVING sailed for EUROPE, to purchase a Stock for the coming season, for which purpose we depend upon our

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to supply him with funds, and as Goods can be purchased so low abroad at the present time for CASH, that we can afford to sell or present stock

AT EVEN A LOSS,

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WE NEVER ALLOW OURSELVES TO BE
UNDERSOLD
UNDER ANY CIRCUMSTANCES WHATEVER,

we pledge ourselves to our customers that our prices are

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if not LOWER than the SAME QUALITY OF GOODS *can be purchased in the city.* Our object is to

Turn our Whole Stock into Cash,
IMMEDIATELY,

to accomplish which our prices shall be so low as will leave no room for complaint. For a description of our Stock, we respectfully invite the Ladies to examine for themselves, merely remarking that *it was never more complete in every department than at present.*

WE HAVE BUT ONE PRICE,
BUT THAT A LOW ONE.

192 Washington Street.
GEO. W. WARREN & CO.

may26

WEBSTER WEBSTERIAN.

[From the New York Independent.]

WE published not long since a statement which we found in the Boston Transcript to the effect that Mr *Daniel* Webster had said, in Washington city, that he would not buy Macaulay's History at all if he must take it with Mr *Noah* Webster's spelling. Whereupon we said the children might follow Daniel in politics, but they will still learn their spelling from Noah. We now learn from the publishers of *the* Great American Dictionary that it is quite impossible any such remarks could have fallen from the lips of *the* Great American Orator; for the following among many other quite weighty reasons:

1. Mr. *Daniel* Webster has had a volume of his *State Papers* published by the Harpers, which was printed according to *Noah* Webster's orthography—doubtless with his sanction.

2. He had recommended the Dictionary in very high terms during the life of the author, by uniting with a large number of members of Congress in signing a recommendation, dated February, 1831, beginning as follows:

"The subscribers highly appreciate Dr. Webster's purpose and attempt to improve the English language, by rendering its *orthography* more simple, regular, and uniform, and by removing difficulties arising from its anomalies. It is very desirable that one standard dictionary should be used by the numerous millions," &c.

3. A few months after the publication of Merriam's edition, Mr. Webster signed a recommendation of it, (along with scores of other eminent men,) in which it is said:

"The *vocabulary* has been judiciously enlarged by the addition of all the words in actual use that are properly English. A sufficient number of provincial and obsolete terms has been added, while yet it is not encumbered nor deformed by those which ought not to be admitted into a Dictionary that professes to be a standard of good English.

"In *Orthography*, the changes proposed by Dr. Webster, which have not been sanctioned by general adoption, and which seem to be too violent departures from the general spelling, have been judiciously omitted, while real and important improvements have been wisely retained.

In *Pronunciation*, the scheme of notation is simple, and in cases which demand it, the words are respelled. The aim has been to give the actual pronunciation, as practised by the truly educated among the English and American people, ascertained by actual observation, inquiries and correspondence. The artificial and affected pronunciation is avoided. The whole subject has been elaborated by Prof. Goodrich, whose professional duty it has been to train public speakers, for thirty years," &c.

4. We have now lying before us, in Mr. Webster's own hand writing, the letter to Messs. G. & C. Merriam, which he wrote on the occasion of sending his signature to the above sheet, which is *in the words and figures following to wit:*

WASHINGTON, March 21, 1848.

MESSRS. G. & C. MERRIAM:

"Gentlemen:—I have the honor to acknowledge the receipt of your letter of the 15th of this month, and pray you to accept my thanks for the copy of the Dictionary of which you so kindly ask my acceptance.

Dr. Webster's Dictionary is a work of extraordinary merit and value. On the great head of *Etymology*, I know nothing to supply its place.

I put my name to your proposals with very great pleasure.

I am, with regards, your obedient servant,
(Signed) DANIEL WEBSTER.

We therefore conclude it to be much more probable that the Washington story was made out of whole cloth, than that Mr Webster has retracted opinions so deliberately formed and so often expressed, and has condemned a practice to which his own published writings have given his highest sanction.

may26 1t|s

NEW BOOKS FOR CHILDREN. A Bright Shell for Children, or Whisperings from Life's Shore;—Dedication.

Float, little book, like a leaf,
Down the tide of Life's dark silent river;
But float to the heart of a child,
And rest thee in peace there, forever.

CONTENTS. The Fairies Farewell; Viola; The Child Flower; The Cricket; The Harvest Field; Peace; The Frost Kingdom; Children's Treasures; The Blind Lily; The Grass; The Giant; Necessity; The Moss; The Prairie Flower; The Blind Childd The Child Poet; Faith; Lizie Lee; The Child an; the Flowers; The Magic Fountain; The Lame Boy; 1 vol 18mo—price 37 cts.

AUNT MARY'S NEW STORIES.

JAMES MUNROE & CO., have just published Aunt Mary's New Stories for Young People, edited by Mrs. S. J. Hale.

CONTENTS. Little Sophy's Visit to the School; The Faithless Fairies; The Shipwreck; The Transformation; The New Settlement; The Insect Queen's Two Parties, 1 vol 18mo—price 37 cts.

NEW BOOKS. This day published by JAMES MUNROE & CO.,

1. Friends in Council, a series of Readings and Discourse thereon—1 v 16mo, from Third English ed.
2. Consolation: or comfort for the Afflicted, with a Preface and Notes, by the Rev. P. H. Greenleaf, M. A., 1 v 16mo.
3. A Week on the Concord and Merrimack Rivers, by Henry D. Thorean, 12mo.
4. A Trap to Catch a Sunbeam, by a Lady, 18mo.
5. Bower's New Guide to Boston and vicinity 18mo—plates.
6. Sermons complete in 2 vs 12mo, by Henry Ware, Jr., D. D.
7. Memoirs of the Life of Henry Ware, Jr., by his brother John Ware, Jr., M. D., 2 vs 12mo. Third edition with portrait.
8. The Haydn Collection of Sacred Music—(Specimen Sheets) by B. F. Baker, and F. F. Heard.

BOOK FOR EVERY CLERGYMAN. Hints on Extemporaneous Preaching—Contents—Preface, Advantages of Extemporaneous Preaching—Disadvantages—Objections Considered—Rules—Third edition with additions, by Henry Ware, Jr. D. D., pp 160, price 12 cts.

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COMMUNION WARE.

BIGELOW BROTHERS & KENNARD, invite the attention of purchasers to their variety of *Fine Silver*, Silver Plated and Britannia *Communion Articles*,

consisting of *Flaggons, Cups*, with and without handles. *Plates, etc.*, of various styles and sizes. This Ware is received direct from Manufacturers of well known celebrity and is warranted of equal quality to any sold.

They are also prepared to execute orders for SILVER WARE of any description in a superior style of workmanship.

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OR THE
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COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES
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Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

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NEW GOODS EXCLUSIVELY,

including such articles as CRAPE SHAWLS, PALM LEAF Small Figured SHAWLS; the latest styles of VISITES, SACKS and MANTILLAS; CAMELEON SILKS, in the choicest combination of colors; and other

Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

THE EARTH AND MAN:
LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY,
in its relation to the History of Mankind,
BY PROF. ARNOLD GUYOT.

Translated from the French, by Prof. C. C. Felton.

These lectures were delivered, by invitation, the past winter, in one of the halls of the Lowell Institute, to a select audience of gentlemen who were deeply impressed with their value and importance, and requested their publication in a permanent form. The author has been kindly aided by Professors Felton, Agassiz, Peirce and Gray, and the elegant style of their publication will, we trust, be appreciated by the public.

The publishers have been favored with many valuable commendations from Professors Agassiz, Felton, Peirce, and Ticknor, George S. Hilliard, Esq., Charles Sumner, Esq., Rev. E. N. Kirk, etc., all expressing deep interest in the subject, and desiring its publication. The following from George S. Hilliard, Esq, expresses the sentiment of all:—

"Professor Guyot's Lectures are marked by learning, ability and taste. Familiar with the labors of all who have gone before him, he has been himself an extensive and accurate observer. His hold and comprehensive generalizations rest upon a careful foundation of facts. The essential value of his statements is enhanced by his luminous arrangement, and by a vein of philosophical reflection which gives life and dignity to dry details. Such a work as his Lectures furnish, will be a valuable accession to our literature. I cannot think so lighty of the judgment and taste of our community, as to entertain any doubt of its success. To teachers of youth it will be especially important. They may learn from it, how to make Geography, which I recall as the least interesting of studies, one of the most attractive; and I earnestly commend it to their careful consideration."

Your friend and obedient servant,
GEORGE S. HILLIARD.

GOULD, KENDALL & LINCOLN, Publishers,
may26 1 s2o

CONTENTS OF NO. 263 LIVING AGE.—Price 12½ cents.

1. Female Immorality—its Causes and Remedies—English Review.
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SHORT ARTICLE. John Home.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
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THE Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $122 per annum.

REFERENCES. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank.) Boston; Rev. A. R. Baker, Medford; Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham. RUFUS F. BREWER.
Framingham, May 26, 1849. 3tis7os

FRAMINGHAM ACADEMY.

THE Summer Term of this Institution, will commence on Monday, the 4th of June. The Trustees have lately secured the services of Mr. Samuel H. Worcester, well known as a Teacher in Lexington and other places. Mr. W. has now been connected with the Institution for one term, and his success has been such, that the Trustees are confident, that the school will be well conducted; and that the most thorough instruction will be given in the various branches of an English, Classical and Mercantile Education. It is also proposed to establish a department for those, who wish to become teachers. Framingham is well known as a healthy and beautiful town; and parents desirous of placing their sons or daughters at school, will find this a very desirable situation. It will be the aim of all concerned to give this Academy a high character. The Principal will be aided by accomplished and efficient Assistants.

Rates of tuition per term of 11½ weeks.

For the English branches,	$4 00
" Languages

POETRY.

For the Register.

The accompanying lines were written by a young lady on seeing a beautiful child in her coffin.

CAN THIS BE DEATH.

Can this be Death?
I see no trace of the last strife,
As when man yieldeth up his life.
Over thy beautiful blue eye
The lids are shut as peacefully,
As when in slumber thou didst rest,
Securely on thy mother's breast.
Can this be Death?

Could the bright spirit flee away,
And leave that smile on lips of clay?
How almost radiant is thy brow!
There's a strange beauty on thee now!
Yes; but the pulses all are still,
The form is motionless and chill,
We catch no more thy balmy breath,
'Tis passed away—*and this is Death!*
Why do I weep? not that a flower
Folded its leaves at an early hour;
Not that a bird of paradise
Was summoned to its native skies.
I weep for those whose hearts are sorely riven,
Crushed by the blow that freed thy soul for Heaven.

MISCELLANEOUS.

CONVERSATION.

[We have already quoted a passage from an Address delivered at the "Young Ladies High School" in Newbury port, by the Rev. A. P. Peabody. The Home Journal, under the title of "Beautiful Extract," quotes still farther from the address, and thus introduces it:

SCANDAL and slander are much mourned over, as the worst of the unpunishable sins, but we think we never saw an instance of skillful "*striking at the root*" of an evil, which was better done than the following. It should be cut out and pasted upon the walls of places of education—for, great as is the evil, the larger proportion of it is done in the careless manner here commented on.—EDS. J. H.

The author we trust will pardon us for breaking it up into a series of short articles with appropriate captions to relieve the page and probably secure more readers. We have taken the liberty also to bring the first paragraph and the last of the whole passage together, as they perfectly harmonize.

ONE OF THE DANGERS IN CONVERSATION AND HOW TO GUARD AGAINST IT.

"Evil speaking, slander, detraction, gossip, scandal, are different names for one of the chief dangers to be guarded against in conversation; and you are doing much towards defending yourselves against it by the generous mental culture which you enjoy in this seminary. The demon of slander loves an empty house. A taste for slander betrays a vacant mind. Furnish your minds, then, by useful reading and study, and by habits of reflection and mental industry, that you may be able to talk about subjects as well as about people—about events too long past or too remote to be interwoven with slander. But, if you must talk about people, why not about their good traits and deeds? The truest ingenuity is that which brings hidden excellences to light; for virtue is, in her very nature, modest and retiring, while faults lie on the surface, and are detected with half an eye.

THE LITTLE ACCOUNT WE TAKE OF OUR WORDS.

"You will undoubtedly, be careful to have your words always just and kind, if you will only take a sufficiently thorough view of the influence of your habits of conversation, both in the formation of your own characters, and in determining the happiness of others. But how low an estimate do many of us make of the power of the tongue! How little account we are apt to take of our words! Have we not all, at times, said to ourselves: 'Oh! it is only a word!' when it may have been sharp as a drawn sword, have given more pain than a score of blows, and done more harm than our hands could have wrought in a month! Why is it that the slanderer and the talebearer regard themselves as honest and worthy people, instead of feeling that they are accursed of God and man! It is because they deal in evil words only, and they consider words as mere nought. Why is it that the carping tongue, which filches a little from everybody's good name, can hardly utter itself without a sneer, and makes every fair character its prey, thinks better of itself than a petty pilferer would! It is because by long, though baseless prescription, the tongue has claimed for itself a license denied to every other member and faculty.

"But, in point of fact, your words not only express, but help create, your characters. Speech gives definiteness and permanence to your thoughts and feelings. The unuttered thought may fade from the memory—may be chased away by better thoughts—may, indeed, hardly be a part of your own mind: for, if suggested from without, and met without a welcome and with disapproval and resistance, it is not yours. But by speech you adopt thoughts, and the voice that utters them is as a pen that engraves them indelibly on the soul. If you can suppress unkind thoughts, so that, when they rise in your breast, and mount to your very lips, you leave them unuttered, you are not, on the whole, unkind—your better nature has the supremacy.—But if these wrong feelings often find utterance, though you call it nasty utterance, there is reason to fear that they flow from a bitter fountain within.

SPEECH A LARGE PART OF THE LIVES OF ALL.—ITS USES AND ITS ABUSES.

"Consider, also, how large a part speech makes up of the lives of all. It occupies the greater part of the waking hours of many of us; while express acts of a moral bearing, compared with our words, are rare and few. Indeed, in many departments of duty, words are our only possible deed—it is by words alone that we can perform or violate our duty. Many of the most important forms of charity are those of speech. Almsgiving is almost the only expression of charity, of which the voice is not the chief minister; and alms, conferred in silent coldness, or with chiding or disdainful speech, freeze the spirit, though they may warm the body. Speech, too, is the sole medium of a countless host of domestic duties and observances. There are indeed in every community, many whose only activity seems to be in words. There are many young ladies, released from the restraints of school, and many older ladies, with few or no domestic burdens, with no worldly avocation and no taste for reading, whose whole waking life, either at their own homes or from house to house, is given to the exercise, for good or evil, of the tongue—that unruly member. And how blessed might they make that exercise—for how many holy ministries of love, sympathy and charity might it suffice—how many wounds might it prevent or heal—did they only believe and feel that they were writing out their own characters in their daily speech! But too many of them forget this. So long as they do not knowingly and absolutely lie, they feel no responsibility for their words. They deem themselves virtuous because they refrain from vices to which they have not the shadow of a temptation; but carp, backbite and carry ill reports from house to house, with an apostle's zeal and a martyr's devotedness. To say nothing of the social effect of such a life, is not the tongue thus employed working out scriptural death for the soul, in whose service it is busy!"

THE LARGE CLASS OF LITERALLY IDLE WORDS—THEIR BAD INFLUENCE ON THE IDLE TALKER AND ON OTHERS.

"In this connection, we ought to take into account the very large class of literally idle words. How many talk on, unthinkingly and heedlessly, as if the swift exercise of the organs of speech were the great end of life! The most trivial news of the day, the concerns of the neighborhood, the floating gossip, whether good-natured or malignant, dress, food, frivolous surmises, paltry plans, vanities too light to remain an hour upon the memory—these are the sole staple of what too many call conversation; and many are the young people who are training themselves in the use of speech for no higher or better purpose. But such persons have the threatened judgment visibly following their idle speech. Their minds grow superficial and shallow. They constantly lose ground, if they ever had any, as intellectual and moral beings. Such speech makes a person, of however genteel training, coarse and vulgar, and that not only in character, but even in voice and manners, and with sad frequency obliterates traits of rich loveliness and promise. The merely idle tongue is also very readily betrayed into overt guilt. One cannot indulge in idle, reckless talk, without being implicated in all the current slander and calumny, and acquiring gradually the envious and malignant traits of a hackneyed tale-bearer. And the person, who, in youth, can attract the attention and win the favor of those of little reflection, by flippant and voluble discourse, will encounter in the very same circles neglect, disesteem, and dislike, before the meridian of life is passed; for it takes all the charms that youth, sprightliness, and high animal spirits can furnish, to make an idle tongue fascinating or even endurable.

"Let me ask you now to consider for a moment the influence which we exert in conversation upon the happiness or misery of others. It is not too much to say, that most of us do more good or harm in this way, than in all other forms beside. Look around you—take a survey of whatever there is of social or domestic unhappiness in the families to which you belong, or among your kindred and acquaintance. Nine-tenths of it can be traced to no other cause than untrue, unkind or ungoverned speech. A mere harsh word, repented of the next moment—how great a fire can it kindle! The carrying back and forth of an idle tale, not worth an hour's thought will often break up the closets intimacies. From every slanderous tongue you may trace numerous rills of bitterness, winding round from house to house, and separating those who ought to be united in the closet friendship. Could persons who, with kind hearts, are yet hasty in speech, number up, at the close of a day, the feelings that they had wounded, and the uncomfortable sensations that they had caused, they would need no other motive to study suavity of manner, and to seek for their words the rich unction of a truly charitable spirit. Then, too, how many are the traits of suspicion, jealousy and heartburning, which go forth from every day's merely idle words, vain and vague surmises, uncharitable inferences and conjectures!

CONVERSATION, THOUGH NOT ALWAYS ABOUT RELIGION, SHOULD BE RELIGIOUS.

"There are great laws of duty and, religion, which should govern our conversation. All conversation ought to be religious. Not that I would have persons always talking on what are commonly called religious subjects. Let these be talked of at fitting times and places, but never obtrusively brought forward or thrust in.—But cannot common subjects be talked of religiously? Cannot we converse about our plans, our amusements, our reading, nay, and our neighbors, too, and no sacred name be introduced, and yet the conversation be strictly religious? Yes—if throughout the conversation we own the laws of honesty, frankness, kind construction and sincere benevolence—if our speech be pure, true, gentle, dignified—if it seek or impart information that either party needs—if it cherish friendly feeling—if it give an kinder aliections towards others—if it bring our minds into vigorous exercise—nay, if it barely amuse us, but not too long, and if the wit be free from coarseness and at no one's expense. I by no means believe that there is any principle of our religion which frowns upon wit or merriment, or forbids playful speech at fit seasons and within due limits. The very fact that the Almighty has created the muscles which produce the smile and the laugh, is a perpetual rebuke to those who would call all laughter madness, and all mirth folly. Amusement, in its time and place, is a great good; and I know of no amusement so refined, so worthy an intellectual being, as that conversation which is witty and still kind, playful, yet always reverent, which recreates from toil and care, but leaves no sting, and violates no principle of brotherly love or religious duty.

But we should ever bear it in mind, that our words are all uttered in the hearing of an unseen Listener and Judge.

The divine Teacher assures us that, even for our idle words we are accountable to Him who has given us the power of speech. Could we keep this in remembrance, there would be little in our speech that need give us shame or pain. But that half-hour spent in holding up to ridicule one who has done you no harm—that breathless haste to tell the last piece of slander—you would not want to remember in your evening prayer. From the flippant, irresponsible, wasteful gossip, in which so much time is lost, you could not, with a safe conscience, look up and own an Almighty presence."

THE NEW ENGLAND PRIMER.

Our friend "The Antiquary," who has been making "The New England Primer" a subject of critical investigation, in the "Cambridge Chronicle' has brought to light some very remarkable facts. But he has done it at the expense of disturbing the time-hallowed associations connected with that ancient and venerable book. We know not that we number among our readers any who will seriously mourn over such a result. But what will our clerical orthodox brother say, who, at his recent installation, presented The New England Primer as his Confession of Faith? What will the venerable body of ministers say, who, having assembled for the purposes of installation, were thereupon satisfied with the orthodoxy of the candidate? What will the Sunday School Society have to say, who are circulating the Primer by the hundred-thousand; and the ministers, who are distributing it to feed the lambs of their flock? What will the distinguished Editor of the new issue, the late President of Amherst College, say? We see not but that truth must take its course, however it prostrate some cherished object in its path, and seem *iconoclastic*—a demolisher of venerated images—in its work of putting away error.

"Antiquary" thus introduces the subject matter of his criticism:—

JOHN ROGERS AND HIS FAMILY, THE PROTO-MARTYR.

"It was ye will of X [Christ] that thou should die
Mr. Rogers his body in ye flames to fry.
O blessed man thou did lead this bloody way
O how wilt thou shien with X in ye last day."
JOHN BUNYAN.*

A distinguishing characteristic, and one that has always formed the most attractive feature of a genuine New England Primer, is the picture of John Rogers burning at the stake, with his wife and children gazing at the awful sight. The picture is accompanied by the following account:—"Mr. John Rogers, Minister of the Gospel in London, was the first Martyr in Queen Mary's reign, and was burnt at Smithfield, February 14, 1554: His wife with nine small children, and one at the breast, following him to the stake; with which sorrowful sight he was not in the least daunted, but with wonderful patience died courageously for the Gospel of JESUS CHRIST. Some few days before his death he wrote the following Advice to his Children."

Give ear, my children, to my words,
Whom God hath dearly bought," &c., &c.

[The writer proceeds to show an error in the *date* of Mr. Rogers' martyrdom.]

Rogers was the first to suffer and he was burnt on Monday Feb. 4th, (not the 14th) in the year 1555—not in 1554, as always printed in the Primer. Any one who chooses can easily ascertain the correctness of this statement by consulting the ancient chronicles of that period, or any standard modern historian.

[He then demonstrates an error in *the number of children*, making it still *larger!*]

The second error relates to the number of children who went with Mrs. Rogers to the scene of the Martyr's suffering. How often have children been puzzled by the ambiguity of the expression, "nine small children and one at the breast," not knowing whether the last named was intended to be included in, or added to, the number first mentioned. Sometimes they tried to solve the difficulty by counting the heads of the children in the picture; but the artist, modestly declining to meddle with matters beyond his business, used, in the old Primers, to leave the matter as much in the dark as he found it. A glorious indistinctness in the picture renders it utterly impossible to distinguish the children of the Martyr from the common crowd; and thus, in obscurity the matter remained for nearly two centuries. In the recent edition—"with an historical introduction by H. Humphrey, D. D., President of Amherst College,"—and in the one of which over one hundred thousand copies have lately been circulated by the Massachusetts Sabbath School Society, the publishers have attempted to settle the matter by giving us a *distinct* picture, in which the spectators are left out, and the wife and nine small children *besides* the one at the breast are plainly represented.

The earliest published history of the martyrdom is "Foxe's Acts and Monuments of these latter and perilous Dayes", printed in London, A. D 1562, only seven years after the death of Rogers and whilst his numerous family were living. It contains the following statement:—

"*His wife and children, being XI in number, X able to go out and one sucking on her breast, met him on the way as he went towards Smithfield.*"

A person inclined to skepticism as to the accuracy of the proposed correction, may perceive a slight degree of ambiguity in the language of Foxe; therefore I produce another evidence. In Middleton's Evangelical Biography, Vol. I, page 302, we read,—"*His wife and ten children by her side with one at her breast met him by the way.*" As the matter is one which has become hallowed in the minds of many by early associations, they may be unwilling to change their long cherished views without still further testimony of the correctness of the alterations. For their benefit I will give one extract from a recent publication—the result of great research, and a work of the highest authority on historical and other matters pertaining to the period of which it treats—"The Annals of the English Bible by Christopher Anderson, London, 1845." On the 286th page of the second volume may be found this passage:—

"*The people were giving thanks for his constancy, but there among the crowd, there met him the wife, whom neither Gardiner nor Bonner would permit him to see. His wife, the foreigner, with all her children. * * * the eldest now nearly seventeen years of age; the youngest, or the* ELEVENTH *child, an unconscious babe now hanging at the mother's breast!*"

Thus it has been shown from the highest English authority—the earliest and the latest—that the true number of Mrs. Rogers' children was not *nine*, nor *ten*, but *eleven*. The error may at first have been merely typographical—arising from the transposition of the numerical letters XI, as originally printed in Foxe. Later historians, copying at second hand, have helped to perpetuate the error.

[Mr. Rogers is proved also not to have written the *Lines* attributed to his pen.

We have positive proof that the lines in the Primer which have been so long attributed to him, were written by Robert Smith, a contemporary of Rogers and a martyr in the same reign.† The reader may satisfy himself of the truth of this by a reference to Ritson's Bibliographia Poetica, page 334. Southey's Book of the Church, page 377. Foxe's Acts and Monuments, Vol II, page 1697. But this error did not originate in this country. As early as the year 1559, the poem was printed in England and was generally called "John Rogers's Primer." It was designed to teach children to hate Popery, by showing the persecutions which the martyrs suffered when the Catholic Mary was in power

[Lastly a more serious error, or rather misapprehension is very clearly pointed out, and we say sincerely and soberly,

"'tis true 'tis pity,
And pity 'tis 'tis true."

We were never trained to venerate the Primer—though a good orthodox aunt taught us the distichs commencing with

"In Adam's Fall
We sinned all."

But we have been accustomed to venerate the name of "John Rogers, the martyr." We regret to have our reverence for him diminished, but a lesson is taught which perhaps may compensate it.]

But a more serious error than any yet stated, remains to be exposed. I refer to the impression, that the martyrs in Queen Mary's reign were all peaceable and passive subjects, directly the opposite in temper and spirit to their Catholic persecutors. The account of the burning of Rogers, the poetical lines and the pictorial representation of the scene, have done much to make children—

"Abhor that arrant ***** of Rome
And all her blasphemies;
And drink not of her cursed cup;
Obey not her decrees."

But in what did the Protestant and Papist in those days differ! In power and place merely, not in temper or spirit! Cranmer and Rogers were among the most prominent martyrs of Queen Mary's reign. How did they act a few years before when in power! Faithful history has made the record that they too had been most unmerciful persecutors—burning the Baptists and Unitarians, who would not subscribe to the articles of faith which they held as truth.

One instance will be given as an example:—

Joan Bocher, a woman of fine intellectual powers, and of indomitable courage and perseverance, had been very busy in circulating the Sacred Scriptures, which had lately been translated into English. She had her own views of the doctrines taught in the Bible and did not hesitate to make them public. But they conflicted with the doctrines of the established church and she was doomed to die by fire and faggot.

Edward VI, the youthful, tender hearted King, was unwilling to consent to her execution, and a year elapsed before she was burnt. Cranmer and Rogers, who were in the confidence of the King, could easily have saved her life. But their influence was exerted to secure her death. The King at length yielded and with tears put his signature to the warrant, telling Cranmer that *he* must answer for it before God.‡

The following account of the part which Rogers took in the transaction, is taken from Crosby's History of the English Baptists, Vol. 1. page 59.

"When the Protestant Bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity reader of St. Paul's Church, came to him, earnestly desiring him to use his interest with the Archbishop, that the poor woman's life might be spared, and other means used to prevent the spreading of her opinions, which might be done in time. He pleaded that it was better she should be kept in some prison without an opportunity of propagating her notion among weak people, and so she would do no harm to others, and might live to repent herself. Rogers on the other hand pleaded, she ought to be put to death. Well then, said his friend, if you are resolved to put an end to her life together with her opinion, choose some other kind of death, more agreeable to the gentleness and mercy prescribed in the gospel; there being no need, that such tormenting death should be taken up, in imitation of the Papists. Rogers answered that, burning alive was no cruel death, but easy enough. His friend then hearing these words, which expressed so little regard for the poor creature's sufferings, answered him with great vehemence, and striking Rogers' hand, which before he held fast, said to him, '*Well perhaps, it may so happen, that you yourselves shall have your hands full of this mild burning.*' And so it came to pass; and Rogers was the first man who was burnt in Queen Mary's time."

Most of the accounts of the persecutions by the early Protestants have been carefully suppressed in the modern editions of the histories of that period. This has probably arisen from a tender regard to the reputation of the Marian Martyrs. Some antiquaries, however, have been curious in collecting the originals and *correct* editions of the English Histories, prizing them more highly, for their plain, simple truth, though sometimes unwelcome, than the recent expurgated and mutilated editions. The Martyrs themselves never disowned the spirit, nor denied the right of burning heretics. Honest John Foxe says of Rogers, "He cheerfully tooke his death with wonderful patience for the defence and *quarrell* of Christ's Gospel." They acknowledged the right and were willing to take the consequences not only of defending but of "quarrelling" for religion!

Notwithstanding the criminal conduct of Rogers concerning the burning of Joan Bocher, there is much in his character worthy of respect. He was an early and faithful coadjutor of Tyndale and Coverdale, in the translation of the Bible into English. One edition was edited by him under the assumed name of Thomas Mathewa, being the second version of the Bible in English that was published. Though there were some acts of his life which we may wish had been otherwise, it is more manly and christian to acknowledge, than to suppress them.

Rogers was true and courageous in maintaining his own views, and never denied the right of the Catholics to burn for heresy. He supposed his own faith to be sound, and his eternal salvation to be secure, whilst he consigns the Papists to perdition, for "their abominable, lying, false doctrine," in the following manner:—

"*Some shall have thear punishment in this world and in the world to come; and they that do escape in this world, shall not escape everlasting damnation. This shall be your sauce, O ye Papist, make ye merry here as long as ye may.*"

We may derive a useful lesson from a consideration of the matter. It teaches us most forcibly that bigotry and persecution are not confined to any one church; that where the right to judge another for his creed is claimed, there is danger, whether the ruling power be Papist or Protestant. Both, we may hope, have lost the desire,—as in our country certainly, they have lost the power—to persecute *in this manner*, their fellow Christians for opinion sake. Let us no longer prejudice the minds of the young against the Catholics of the sixteenth century by attempting to leave the impression that *they* were the only persecutors. Let us tell them the *truth*,—that such was the spirit of the age,—that Protestant and Papist, Reformer and Roman Catholic, alike believed in the lawfulness and expediency of burning heretics. Let us no longer teach

Bloody instructions, which, being taught, return
To plague the inventor;"

but let us teach them to abhor the spirit of bigotry and persecution wherever found.

* These lines will not, I believe, be found in any edition of Bunyan's works, though they were undoubtedly written by him. Southey, I think, publishes them in his life of Bunyan. The writer has in his possession, Southey's copy of "Fox's Martyrs," in three volumes folio 1684. It has the autograph of the poet, and several notes in his neat hand-writing. It was bought for him at the sale of his library in London, 1844.

I found in it the following manuscript note:—"Bunyan's own copy of Fox's Acts and Monuments, which, with the Scriptures, formed his library of reference for the composition of the Pilgrim's Progress, was bought in the year 1780, by Mr. Wootner, of the Minories, from whom it descended to his daughter, Mrs Parnell, of Botolph Lane, in whose possession it still remains. * * * The most interesting fragments of his writings are contained in certain verses inscribed beneath some of the cuts, very much in the style of those afterwards printed under the illustrations to his own Pilgrim's Progress. A copy of these verses is here given."

The verse quoted above is taken from this manuscript of Southey's. It is supposed to be Bunyan's earliest attempt at writing poetry.

† Mr. Lewis G. Pray, in his excellent History of Sunday Schools, says, "As the celebrated John Rogers was the succeeding occupant of the same cell, in which, immediately after his death, these lines were found, they have usually been attributed to Rogers. But in fact they were written by Smith. An extract from this poem may be found in Southey's Book of the Church, on whose authority we state the above facts."

It will be difficult for Mr. Pray to find any *authority* in Southey, or elsewhere, for the statement that Rogers was the succeeding occupant of the same cell, in which, immediately after his death, these lines were found, they have usually been attributed to Rogers. But in fact they were written by Smith. An extract from this poem may be found in Southey's Book of the Church, on whose authority we state the above facts."

‡ Hume, Vol. IV, page 248. Neal's History of the Puritans, Vol. I, page 41. Lingard, Vol. VII, page 101.

§ Dr. Wordsworth, in his Ecclesiastical Biography, omits this passage altogether, and alters some others, although he professes to give a *verbatim et literatim* reprint of Foxe. Leigh Richmond, too, in "The Fathers of the English Church," takes great liberties with the language of the Martyrologist. No reader can feel sure that he has the language or idea of the author, unless he consults the original work.

THE LADIES IN ABD-EL-KADER'S SUITE.

The *France Beutrale*, of Blois, thus describes the female inmates of the Chateau d'Amboise, (the place of the Emir's confinement,) in connection with the visits of the 'Sisters of Charity.'

One of the most interesting facts noticeable here is the attention and respect paid by Abd-el-Kader and his suite to the Sisters of Charity, who visit the castle daily, two of whom are constantly employed in the care of the inmates.—These pious women discharge the duties of physicians and nurses, and are loud in their praise of the refined and delicate manners of the females in the Emir's suite. The physiognomy of these orientals is generally handsome and noble, but the women, who move about almost always enveloped in thick muslin veils, rarely give the stranger a chance of seeing their distinguished and classical countenances. Cleanliness, however, at least as to external appearances, is shockingly neglected, the woollen dresses which they wear, being seldom washed. They practise their eastern customs precisely as in Africa; they sit, eat, drink, and smoke on the floor, and morsels of mutton, the only animal food which these musaulmans consume, are often found stuck to the walls and doors of the apartments. In fact, they rather lead the life of the tent in the desert, than that of the castle in a civilized country.

A BAD CHARACTER. We always were aware of the importance of preserving a good reputation for truth and honesty, but we have met with nothing lately so well calculated to impress upon the mind the disadvantages of having a bad character, as the following anecdote:—

A mortal fever prevailed on board a ship at sea, and a negro man was appointed to throw the bodies of those who died, from time to time, overboard. One day, when the captain was on deck, he saw the negro dragging out of the forecastle a sick man, who was struggling violently to extricate himself from the negro's grasp, and remonstrating against the cruelty of being buried alive.

"What are you going to do with that man, you black rascal?" said the captain.

"Going to trow him overboard, massa, 'cause he dead."

"Dead! you scoundrel!" said the captain—"don't you see he moves and speaks?"

"Yes, massa, I know he say he no dead, but he always lie so, nobody know when believe him!"

CLERGYMAN'S LIBRARY. On sale at the Bookstore of Benj. H. Greene, 124 Washington street,—the Library of the late Rev. John Bartlett, of Marblehead.

This Library contains many very valuable Theological and other Works. 3t may19

NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has teod the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.
Belfast; Thomaston; Bath.

NEW HAMPSHIRE.
Dublin; Keene; Peterboro'; Wilton; Concord; Manchester; Fitzwilliam.

VERMONT.
Pomfret; Windsor.

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